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# The Literary Digest

A WEEKLY COMPENDIUM OF THE CONTEMPORANEOUS THOUGHT OF THE WORLD.

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## Contents

### REVIEWS OF THE WORLD.

POLITICAL.	
THE BERING SEA QUESTION . . . . .	57
THE HON. B. F. TRACY, EX-SECRETARY OF THE NAVY.	
THE RUSSIAN EXTRADITION TREATY . . . . .	58
GEORGE KENNAN.	
THE PLURAL VOTE IN BELGIUM . . . . .	60
PAUL LAFFITTE.	
WILLIAM II. . . . .	60
CALIBAN.	

SOCIOLOGICAL.	
A SUBSTITUTE FOR THE LICENSE SYSTEM . . . . .	61
LINTON SATTERTHWAIT.	
WOMEN IN EGYPT . . . . .	62
DUC D'HARCOURT.	
THE RIGHT TO PUNISH . . . . .	62
ANTONIO GOICORCHA.	

EDUCATION, LITERATURE, ART.	
THE ORIGIN OF WRITING AMONG THE GERMANIC RACES . . . . .	63
R. VON LILIENCRON.	
THE CONTRAST BETWEEN THE GROWTH OF ART AND OF SCIENCE . . . . .	64
PROFESSOR HENRY JONES.	
THE MODERN GREEK LANGUAGE . . . . .	64
PROFESSOR BLACKIE.	

RUDYARD KIPLING AS LYRIC POET . . . . .	65
ERNST HEILBORN.	

SCIENCE AND PHILOSOPHY.	
THE NATURE AND AIMS OF PHILOSOPHY . . . . .	66
PROFESSOR HENRY JONES.	
RECENT SCIENCE—Bacteriological Processes	
Against Disease—Criminal Anthropology	
—Columbian Exposition—The Cholera.	67-68

RELIGIOUS.	
THE POLICY OF LEO XIII. . . . .	68
S. M. BRANDI, S. J.	
THE ROMAN CATHOLIC CHURCH IN THE UNITED STATES . . . . .	69
VISCOUNT DE MEAUX.	

MISCELLANEOUS.	
THE HOLY POOL OF STRATHFILLAN . . . . .	70
R. C. HOPE, F.S.A., F.R.S.L.	
OPIUM-CULTURE IN INDIA . . . . .	70
A DEFENSE OF THE OPIUM-HABIT . . . . .	70
SIR GEORGE BIRDWOOD.	

SUMMARY OF PERIODICAL LITERATURE . . . . .	71-74
--	-------

### BOOKS AND BOOK-WRITERS.

THE DUKE OF ARGYLL'S UNSEEN FOUNDATIONS . . . . .	75
PIERCE'S LIFE OF CHARLES SUMNER . . . . .	76

TWO NOVELS BY AMERICAN WRITERS . . . . .	76
NOTES AND COMMENTS . . . . .	77
BOOKS OF THE WEEK . . . . .	77

### THE PRESS.

ACTIVITIES OF WOMEN.	
Women at the Fair—A Criticism of the Lady Managers—The Women's Congresses—Something Overlooked—Woman "Emancipated"—Marriage Uncertain—Woman Suffrage—The Vote of the Women in Kansas—Equal Education in Spain—"Woman's Sphere" in Africa . . . . .	78-79

SUNDAY AND THE WORLD'S FAIR.	
Against Sunday—Opening—Against Sunday-Closing . . . . .	79
CHINESE EXCLUSION . . . . .	80

CAMPAIGN IN GERMANY.	
The Emperor's Speech—A Serious Situation—Social-Democracy Sure to Gain—The Government's Tactics—A Military Crisis—A Childish Outburst—A Decisive Check to Militarism—The Watchword of the Opposi-	

tion—A Speech Due to Bad Temper—A Socialist Comment—An Anarchistic Sneer—Opinions of the German Press . . . . .	81-83
---	-------

BANK-FAILURES IN AUSTRALIA.	
Excessive Borrowing—Too Much Protective Tariff and Socialism—Bad Banking-Methods—An Inflated Building-Boom—Two London Views—Excessive Speculation . . . . .	82-83

A DRAMATIC SCENE IN THE HOUSE OF COMMONS . . . . .	83
--	----

THE CHURCH PRESS.	
The Successor of Bishop Brooks—Praying Against the Cholera—Protestantism and the Bible—Paganized Christianity—Christian Hatred—Hawaiian Annexation—The Labor Problem—Sensational Preaching . . . . .	83-84

CURRENT EVENTS . . . . .	84
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**The articles in the Review Department are not excerpts, but condensations of the original articles, specially re-written by the editors of THE LITERARY DIGEST. The articles from Foreign Periodicals are prepared by our own Translators.**

## EDITORIAL NOTES.

IN lieu of the usual Index to Periodical Literature we give this week four pages of minor digests of articles of interest and importance for which we have not the space for complete digests. As these briefer digests are prepared from a careful reading of each paper with a view to giving the author's leading point or conclusion, it is believed that they will prove of more value and interest to the reader than a mere index.

Professor Gray's paper on his new "Telautograph," which appeared in these pages last week, was digested from the original article in *The Cosmopolitan* (New York) for May. We inadvertently omitted to give credit to that magazine.

Among this week's articles, the following may be specially mentioned:

*The Bering Sea Question.* Renewed and lively public interest in this question now prevails on account of its being on trial by an International Court of Arbitration. Mr. Tracy makes a masterly and exhaustive argument for the rightfulness of our case, of which space will only permit of giving this week the very interesting and instructive prelude.

*The Russian Extradition Treaty.* Probably there is no writer in English who better understands Russian institutions and the character of the Russian Government than George Kennan. In this paper his views are clearly and forcibly expressed, and in the original, in the *Forum*, he supports his statements by citations of Russian authorities.

*The Plural Vote in Belgium* (translated from the French). This paper is a very able explanatory defense of the system of plural voting, and eulogizes the Government and people of Belgium on account of their behavior in the recent crisis.

*William II.* (translated from the German). This paper is an unreserved laudation of the present German Emperor.

*A Substitute for the License System.* Believing Prohibition to be, at present, impossible, and that existing license laws do not adequately control the drink evil, the writer of this paper proposes a substitute embodying some novel features.

*The Right to Punish* (translated from the Spanish) maintains the right, but holds that education will to a great extent remove the necessity of punishment.

*Rudyard Kipling as Lyric Poet* (translated from the German). In this analysis, the writer says that Kipling's poems present the author's view of life—the view of Laughing Melancholy.

*The Nature and Aims of Philosophy* is a rather intricate dissertation on an elusive subject. The writer holds that the office of philosophy is primarily reproductive, and only secondarily creative, and lays down the somewhat remarkable proposition that "Thought never invents, it only discovers."

*The Policy of Leo XIII.* defends the Pope against the attacks of an anonymous writer.

*The Roman Catholic Church in the United States* (translated from the French). The writer says that the entire religious liberty which pervades the United States has caused the greatest development of the Church to be found in any country.

## Reviews of the World.

### POLITICAL.

#### THE BERING SEA QUESTION.

THE HON. B. F. TRACY, EX-SECRETARY OF THE NAVY.

*North American Review, New York, May.*

#### I.

##### LIFE AND HABITS OF THE SEAL.

THE islands of St. Paul and St. George in Bering Sea, known as the Pribyloff Islands, are a part of the Alaska purchase from Russia in 1867. These islands are the only places inhabited by the seal in the Alaskan Territory. Across Bering Sea, near the Siberian coast, and distant 750 miles due west from the Pribyloff Islands, are the Commander Islands, belonging to Russia, which are also inhabited by seals. No other seal colony of any size exists in the North Pacific. The two herds inhabiting these widely separated groups of islands never mingle with each other on land or in the water adjacent to the islands, but each herd maintains, and always has maintained its separate and distinct existence. There is no record of the killing of a seal belonging to the Commander Islands upon the isles of Pribyloff. The members of the two herds are readily distinguished by their skins, that of the American seal being of finer quality and worth about 25 per cent. more in the market. The difference is well established and fully recognized, although its cause has never been ascertained. But, whatever the cause, it must have operated for many generations to produce the marked difference in the animals, which is conclusive evidence of the absolute separation of the two herds, and it serves to identify members of each herd beyond possible question.

Why the American seal should have selected these two remote islands for its home, and no others, is not positively known. Delighting in fog, but unable to endure ice or sun, the animals have doubtless been influenced in their choice by the fact that the islands are almost continuously enveloped in fog from May to November; that they are free from ice during the breeding season; that a large portion of their surface is covered by ledges of smooth, bare rock; and that their shores consist of gentle slopes, giving easy access from the water and making a beach on which the young can live while learning to swim. The American seal has never been known to breed on any other land, and they occupy these islands for about eight months each year.

The fur seal is *sui generis*. It is a warm-blooded, highly organized animal, classified with bears, dogs, cats, and other carnivorous mammals. It is essentially a land animal. It can and does at times live in the water, but it is not a fish and has none of the characteristics of the fish. Among fishes it is most nearly allied to the whale, which also belongs to the family of mammalia; but unlike the whale, which is begotten, born, and reared in the water, and which perishes when removed from its native element, the seal is begotten, born, and reared on land, and but for its life on the land the species would become extinct. This period of land habitation lasts from six to eight months continuously. During this time the seals only visit the sea for short periods for food. Some of them do not leave the island at all, even for this purpose. The

seal may, therefore, be accurately described as a land animal, whose food is found in the sea.

Summer is the breeding season of the seal. The animals are then at their home on the islands. Here procreation takes place. The period of gestation is between eleven and twelve months, during the second half of which the herds are at sea. The approach of its completion finds the mothers again returning to the islands, ready to give birth to their young as soon as they reach their summer home. Shortly after the birth, and while still nursing their offspring, they again become pregnant with the young that will be born in the following season, and this process of reproduction goes on year after year with unvarying regularity.

During the winter months the seals of the Pribyloff Islands, male and female, old and young, make an annual excursion into the North Pacific Ocean south of Bering Sea, and from this point they disperse widely to the south and east. Neither the extent nor cause of this annual dispersion is known. But we know that it takes place each winter, and lasts until the late spring. Then the scattered animals, by an invariable instinct, converge from all directions, and, gathering in one vast herd in the waters of the North Pacific south of the Aleutian Islands, pass through the straits between these islands and make their way together to the Pribyloffs. In this annual return of the herds to the northward the older bulls assume the lead and reach the islands about May 5th. As they arrive they choose their positions on the rookeries, and there await the coming of their mates. The cows, heavy with young, follow them closely, the first arriving about June 10th, and by the middle of July the entire herd has reassembled on the islands.

In company with the well-grown bulls and cows come the younger animals, the product of the herd during the past six years. The males do not reach maturity until six or seven years of age, and these young males together with the yearling females take up their abode by themselves on what are known as the "hauling grounds," quite apart from the rookeries, or breeding-places. None of the young males are allowed by their elders to come upon the rookeries until they are fully matured, and not even then, except they are able to overcome in single combat some old bull, whose powers have been weakened by age. They must conquer their places, and with all alike, old and young, the warfare of the rookeries means the survival of the fittest.

For about four months the young seal is nursed, receiving nothing but its mother's milk, which it takes once every two or three days, and remains wholly on the land. The young seal cannot swim, and if thrown into the water would drown—a strong confirmation of the fact that it is by nature a land animal. It begins to play in the surf when about two months old, and at the end of four months it has progressed sufficiently to seek its own food, but for a considerable time it remains a clumsy swimmer.

Except the full-grown bulls (which can go a long time without food) and the nursing young, all the seals feed in the sea during their residence on land. It is a perpetual coming and going. How far they go is not definitely known; but as they can, after a year or two, swim from ten to twelve miles an hour, and as the mother seal is often away from one to two days, it is certain that they swim off as far as a hundred miles in search of food. Compelled to find food not only for themselves but for their nursing young, the mothers go into the sea far oftener than the other seals, and are, therefore, most exposed to the attacks of poachers.

The seal-rookeries on the Pribyloff Islands are the largest in the world. Here the business of breeding, raising, selecting the male seals for slaughter at the age and season when the fur is most valuable; of curing, preserving, shipping, and marketing the skins, has been carried on for nearly ninety years. This Government, soon after acquiring possession,

assumed, by an express statute, the control and conduct of the business—the Treasury Department being empowered to prescribe the number, age, and sex of the seals that may be slaughtered. At the annual round-up, which lasts from June to October, the young males of from two to five years, which are still immature for breeding purposes, and hence known as bachelors, are selected for slaughter. At this age their fur is at its best, and brings the highest price in the market. During part of the months of August and September, however, the fur temporarily deteriorates, and no seals are slaughtered.

No females are allowed to be killed upon the islands. All are preserved for the increase of the herd, for it is upon them that the increase mainly depends. The cow bears but one calf a year, while the bull, as a rule, serves as many as fifteen cows in a season, and may serve as many as twenty or thirty. The killing of one female means the cutting off of one young seal a year from the natural increase of the herd during the natural term of the mother's life; while the killing of fourteen out of every fifteen males would involve no diminution of the annual increase.

The seals selected for slaughter are killed in the open field with clubs, and the thousands of their companions in the immediate presence of whom the work is done make no effort to run away. The United States could, thus, in a single season, destroy every one of the seals on the islands.

The industry as conducted by the Government is a source of great profit. Its successful prosecution requires large capital and great energy and skill. If the seal herds can be preserved for the next century under the conditions that existed down to 1885, it is a low estimate to place the value of these two islands at thirty millions of dollars. With the seal exterminated, they are of no value whatever.

#### THE RUSSIAN EXTRADITION TREATY.

GEORGE KENNAN.

*The Forum, New York, May.*

IT is my purpose to set forth objections to the extradition treaty with Russia, and suggest ways in which it is likely to work injustice to fugitive Russians accused of crime, and particularly to those "wanted" by their Government for political reasons. The position of Russia is in every way exceptional, and there are grave reasons for not treating her, in the matter of extradition, as other Powers are treated.

It is a well-established principle of international policy that extradition treaties ought not to be concluded between nations whose systems of criminal jurisprudence are not in accord, and whose political institutions are based upon mutually contradictory and antagonistic conceptions of the citizen's relation to the State. Though compelled to write without knowledge of the text of the treaty, and consequently unable to subject it to detailed criticism, I hope to be able to show that the differences between Russia and the United States in these matters, and in general, are so great as to make an extradition treaty between them not only inexpedient but unsafe. The most important objections to the pending treaty are as follows:

I. Such a treaty would practically be useless to us as a means of recovering our own fugitive criminals. American criminals do not go to Russia, where every move would be under police surveillance. In fact, they could not get into Russia without an American passport duly *viséd* by a Russian Consular officer.

II. It would send back accused but not necessarily guilty Russians to a country where many of the fundamental principles of civilized jurisprudence are disregarded, and where official authority and administrative license have usurped, to a great extent, the places of justice and law. The United States would not consider an extradition treaty with the King of Dahomey, nor even with the Emperor of China, nor the Shah of Persia, because the systems of criminal jurisprudence in those countries do not at all accord with that in the United States. We would not be willing to turn over any human being to the



Chinese authorities, to be dealt with according to their custom, and consequently would not make an extradition treaty with the Chinese Government. The same objection, though in a less extreme form, lies against the ratification of any extradition treaty with the Government of Russia. Russian criminal jurisprudence, notwithstanding its modification by Alexander II., is very far behind that of the United States, not only in methods, but in principles. Trial by jury in open court was introduced as a reform by the late Czar; but it never extended throughout the Empire, and it is still unknown in the provinces of Olonets, Vologda, Astrakhan, Ufa, and Orenburg, as well as in the whole of Poland, the Caucasus, and Siberia. Even where it does prevail, it has been so limited and mutilated by Imperial decrees and Ministerial circulars during the reign of the present Emperor that it has lost most of its importance. In July, 1889, for example, nine important classes of cases were withdrawn from jury trial. Many classes of cases had been withdrawn before that time, and among them all political cases without exception. Not a single political case has been submitted to a Russian jury since 1878. In nearly all cases where offenses have been withdrawn from jury trial they have been tried in secret with closed doors. All this shows the Government's determination to completely subordinate the judiciary to the bureaucracy.

But the power of bureaucratic officials goes beyond this. Since August 14th, 1881, a large and very important part of the Russian Empire, including the provinces of St. Petersburg, Moscow, Kiev, Kharkoff, Pultava, Volhynia, Podolia, and most of the great cities, has been "in a state of siege"—or, as we say in America, "under martial law." By virtue of this, Governors-General in the proclaimed provinces may withdraw any case from jury trial, or order it to be tried by field court-martial. One effect of this procedure is to substitute the death-penalty for a term of penal servitude, which is the severest sentence the civil courts can impose.

It seems to me that if the United States surrenders an accused fugitive to the Russian Government, it should do so only upon the distinctly expressed condition that such fugitive shall have a fair trial in open court before a jury or a civil judge, and shall be defended by private counsel of his own selection. If Russia's Government and system of criminal jurisprudence will not admit of this, then Russia is not a country with which the United States ought to conclude an extradition treaty.

III. Throughout those parts of the Empire where jury trial has not been introduced (already enumerated, and comprising in area more than seven-eighths of the Empire,) still prevails an archaic system of criminal jurisprudence which had its origin in a semi-barbarous state of society two or three centuries ago. All proceedings are upon paper, and trials drag along for years, while the accused languishes in prison. According to *The Eastern Review* (St. Petersburg), there were criminal cases in the courts of Tobolsk, Western Siberia, in 1886 which had been pending there since 1848; and it cites the further case of a woman of fifty who had just been punished for adultery committed when she was eighteen.

Persons accused of crime in Siberia may reach our Pacific Coast. Would we be acting justly—to say nothing of acting mercifully—by sending the accused back to Siberia to languish for years in prison and then, if they survive, to be tried without counsel in one of the unreformed Siberian courts.

IV. All the above considerations apply to fugitive Russians accused of any crime; but there are more important considerations growing out of what is known in Russia as "political crime," and which may be urged against the extradition treaty with still greater force. The treaty provides that fugitive Russians shall not be extradited for political offenses. But suppose that a so-called "dangerous" political offender is "wanted," and the Russian Government accuses him of a common felony, supports its accusation with depositions, and asks his extradition. If upon the face of the document a case is

made, the United States has no alternative but to surrender the accused.

What means has our Government thereafter of knowing the fate of the prisoner, or of checking or controlling any action that the Russian Government may take regarding him? He may be returned for trial to a province a thousand miles distant from St. Petersburg, where there is no diplomatic or consular representative of any foreign government, and there held in prison until the American State Department has forgotten him. He may then be tried behind closed doors by a field court-martial for any offense whatever—criminal or political. What means has the American Government of knowing whether or not he is tried for the felony specified in the extradition papers?

Suppose that under the provisions of the treaty a Russian revolutionist who has sought asylum in the United States is accused by the Russian Government of having attempted or conspired to assassinate the Czar. A *prima facie* case is made out on paper, and, as the treaty declares that an attempt on the life of the Czar shall not be regarded as a political offense, he is extradited. Perhaps the case is so conspicuous that the Russian Government dares not try the accused secretly by court-martial. It, therefore, makes a show of fairness by trying him before a specially appointed court of senators and acquitting him on the ground of perjured or insufficient evidence. Does this acquittal insure safety? By no means. He is watched constantly by the police, and in the course of two or three months is suddenly arrested by order of the Minister of the Interior and exiled by administrative process to the Siberian territory of Yakutsk upon the ground that since his judicial vindication he has become "politically untrustworthy."

V. The only provisions of the pending treaty which have been thus far published are that there shall be no extradition for political offenses, and that "an attempt against the life of" the Czar or "any member of his family, when such attempt comprises the act either of murder or assassination or of poisoning, shall not be considered a political offense. There seems to be some ambiguity in the clause relating to attempts to assassinate the Czar. What is to be regarded as such an attempt? The Russian law declares that:

"Every evil intention and criminal action against the life, the health, or honor of the Emperor, every design to . . . limit his rights, or to do violence to his sacred person, shall subject the individual guilty thereof to deprivation of all civil rights and the penalty of death. Evil intention . . . shall be regarded as an actual crime, not only in cases where the guilty person has attempted to carry his intention into effect, but where he has . . . orally or in writing, by thought, proposal, or in any other way, entered into preparations looking thereto."

Under the Russian penal code, then, a revolutionary conspiracy of any kind, is, constructively, an attempt upon the life of the Czar, and as such is punishable with death. Is the United States prepared to accept this definition, and to surrender all Russian refugees who have conspired against the Czar's Government, and who have undertaken to overthrow it by violent means?

VI. It would be manifestly unjust, I think, to extradite a Czaricide upon the ground that he is not a political offender, and then allow his own Government to try him by court-martial, and hang him, solely upon the ground that he is a political offender. If he is extradited as an ordinary criminal by the United States, he should be tried as an ordinary criminal by Russia.

VII. This extradition treaty, if concluded, will furnish Russian officials with a triumphant reply to all accusations of injustice, cruelty, or oppression in their courts and their prisons, and will give aid and encouragement to a Government which denies every principle set forth in our Declaration of Independence, and violates every right for which the Anglo-Saxon race has fought.

## THE PLURAL VOTE IN BELGIUM.

PAUL LAFFITTE.

Translated and Condensed for THE LITERARY DIGEST from a Paper in  
*Revue Bleue, Paris, April 29.*

IF we put faith in certain journals, we must believe that the Belgian Parliament, in granting plural suffrage, after having refused to grant universal suffrage, contradicted itself. This is an error which ought not to find currency among us. It is easy to show that, taking into consideration the two systems of suffrage and the division of parties, the Belgian Chamber has adopted the most logical, and also the most equitable, of all possible solutions of the question in dispute.

It has been said, that the electoral system adopted by the Belgian Parliament is complicated and of difficult application. For my part, I see in it neither complication nor difficulty. The system can be summed up in a few words. Every Belgian of the age of twenty-five years, and who has been domiciled in one commune for twelve months, is an elector. He is entitled to one vote in his quality of citizen, be he rich or poor, ignorant or lettered. If he is married, or a widower with children, he is entitled to a second vote as the head of a family, provided he pays a direct tax of five francs. If he is the proprietor of real estate of the value of 2,000 francs, or the owner of Government stock, or of a pass-book of a savings bank representing a revenue of 100 francs a year, the Constitution grants him a third vote, in his quality of proprietor. There remains the qualification of capacity: if the elector possesses certain university diplomas, or, if he holds certain offices which will be determined by the electoral law, he has a right to a vote on these accounts. This would be the fourth; but the Chamber feared to make the balance incline too much to one side, and, therefore, provided that no single elector, even though he had all the qualifications of age, family, fortune, and capacity shall have more than three votes. It will be observed that there is nothing complicated in this system. As to the application of the system, it is so simple that a child can understand it. The electoral card will show how many votes the elector is entitled to, and he will put in the ballot-box that number of ballots.

The only fault I have to find with this system—known as the Nyssens system from the name of the Deputy who proposed it—is the clause which gives a vote to an owner of real estate or Government stock. It is not very clear to me in what respect a man who has an income from land or stock, is superior to the mason or miner who lives by his labor. To my mind, it is very natural, if you adopt the system of plural voting, to wish to have capital represented, but then it should be productive capital, by which I mean capital employed in agriculture, commerce, or manufactures. My objection, however, refers to a matter of detail only. As a whole, the Nyssens system is just: every man has a right to have his say on a question which concerns the public in general, but the man who represents the largest sum of material or moral interests should be entitled to speak the loudest. This point of view is not, I am aware, that of ordinary democracy; nevertheless, for every mind free from prejudice, there is nothing anti-democratic in this aspect of the case.

It would be interesting to know what will be the proportion of supplementary votes in the whole number of votes cast. It was declared, during the discussion of the Nyssens proposition, that, with 1,200,000 electors, there would be 700,000 supplementary votes, divided thus: 640,000 to property and family, 60,000 to capacity. It is clear, however, that these figures are merely approximate and give but general indications.

It has been said that the plural vote is a compromise; it is also a measure of transition. Universal suffrage is one of the demands of democracy. A little sooner or later, all western Europe will become acquainted with government by majorities. You can strive to enlighten universal suffrage and above all to organize it; but in the fact that every citizen who is obliged to

pay taxes has a right to vote, must be seen an essential condition of a democratic State. Must you, for that reason, desire universal suffrage introduced everywhere to-morrow, by chance or by force? I do not think so. In Belgium, the plural vote will be, during a period of more or less length, an excellent political school. Even England, extending the right of suffrage by successive steps, will reach complete electoral reform without a shock. In twenty or thirty years—perhaps sooner—universal suffrage will exist in England and Belgium; but finding customs and minds prepared for it, the risks it has had to run elsewhere will be avoided.

For myself, as long as the constitutional crisis lasted in Belgium, I reflected more than once upon similar things in France. The parliamentary hesitation, the popular tumult, the conflict between the Government and public opinion; all that we have known. I said to myself: Is the Belgian Government going to try the policy of resistance, and play that supreme part in which the stake is revolution? Famous examples were not lacking. But no; the Government comprehended that it had to do with one of those great currents of opinion which every Government worthy of the name must take into consideration, and it performed an act of political wisdom. Is it not an act of wisdom, also, when one has but half triumphed, not to risk everything in the hope of triumphing completely, and be contented with what you have been able to obtain? This was what the chiefs of the popular movement, on their side, saw was the best thing to be done, I confess that as a citizen of a country where a half dozen revolutions have been caused solely by the stubbornness of the governors and the turbulence of the governed, I admire the Belgian Government and people. It seems to me that this little country—little on the map—sets a great example.

WILLIAM II.\*

CALIBAN.

Translated and Condensed for THE LITERARY DIGEST from a Paper in  
*Die Gegenwart, Berlin.*

IN regard to the "divine right of kings," the Emperor is as modern and skeptical as any of us. His conception of his kingly prerogative is that he should reign not because of divine right but because of personal fitness. And yet we see many contradictions. Royal pomp on one side, yet no crowning at Koenigsberg; symbols of old kingly splendor, yet he discards the royal "We."

Falsifiers are at work continually, and the people are deceived as to the Emperor's views and purposes. We must not forget that the masses are always anti-monarchic. But every one to-day calls matters in Germany ambiguous and unsound, a mixture of parliamentary republicanism, Belgian tyranny of capital, and Czarish absolutism. William II is, unless all signs deceive us, on the right road to a sensible reform, and we hope that he will have the courage to carry out his purposes against the constitutional enemies of royalty. With the exception of the political demagogues, nobody nowadays will lift a finger if a prince finds it necessary to suspend the Constitution to accomplish social reform. The whole world is tired of those parliamentary oil-mills. Parliamentarism is gradually being suffocated in its own poison. We would rather have Hohenzollernian absolutism ten times over than the capitalism which now throttles us. Of Bebel and his consorts we have nothing to fear, and we need have no fear of Socialists. But we pray that a St. George may arise to burst the chains of economical slavery and capitalism.

There is no perfect form of government anywhere, and if there were no kings, we would have to invent them now. Where parliamentarism will lead us is shown in the case of England, France, and outrageously-plundered America.

The Emperor, who himself speaks out so fearlessly, ought

\* This paper has created so much excitement in Germany that a third edition of this number of the magazine has been published.



to be pleased to find that others follow his example. The greatest insult to him ought to be the treatment of his words and deeds with indifference by the people.

When in some out-of-the-way village pot-house a drunken "Polack"\* utters insults against the Emperor and the princes, not even his boon companions pay any attention to him; but when a creature who knows as little as this Polack about German affairs and even German grammar attacks the Emperor in one of the little daily papers, then ten thousand little, incompetent minds accept this malicious tirade as the truth.

But it would be a grave mistake to judge from this of the Emperor's relation to the people. It may be said that in spite of the many mistakes of his administration he is more popular than ever. The backbitings of an unscrupulous press had, indeed, roused prejudices against him, but the youthful activity and ardor with which he does his work has captivated the hearts of all good people. I am not the only one who believes that he is called to do great deeds—to become the liberator of his people.

The speeches of princes have always wearied me, I always fancied that I could see the secretaries who made them. But when I read the speech in which William II. tells how he took counsel with himself about the fate of Germany and himself, then I knew that this Hohenzollern may not have an adviser—only executive officers around him. I almost think he can see the dark mists of the future, he knows of the coming storm, and would save us from the worst that can happen to us—the reign of terror and the mob.

## SOCIOLOGICAL.

### A SUBSTITUTE FOR THE LICENSE SYSTEM.

LINTON SATTERTHWAIT.

Condensed for THE LITERARY DIGEST from a Paper in  
*American Journal of Politics, New York, May.*

THE prohibition wave which recently threatened to sweep over a large part of our country has receded, and the advocates of heroic treatment for the liquor evil now find themselves drifting on an ebbing tide. Yet the drink evil remains in all its hideous proportions, and men who think at all are forced to consider what may best be done to lessen the ill effects of men's propensity to "transform themselves into beasts." Conceding that constitutional or statutory prohibition were desirable, the most enthusiastic believer in that remedy must, if his vision be clear, admit that for the present and for an indefinite time to come it is unattainable. We are compelled, therefore, whether we will or not, to choose between methods now in force and other methods which will stop short of prohibition. The necessity for that choice cannot be escaped by impassioned tirades on the iniquities of selling liquor. Action or inaction, as the case may be, will determine our choice. If, in the present condition of public sentiment, that form of license which prevails where prohibitory laws do not exist promises the best results, nothing need be done looking towards a better system. If, on the other hand, one does not believe the license system the best attainable method of dealing with the liquor traffic, then it becomes one's duty to weigh any scheme possible under existing conditions of public sentiment, which gives promise of even partial relief from the evils of the trade in intoxicants. Such a scheme must embrace substantially, the good features of the license system, and must at the same time avoid the abuses of that system. A plan will be here suggested which it is thought will meet this test. This is the plan proposed:

Place as much restriction around the sale of liquor as

\*To understand this fully we must remember that the Poles rank in the estimation of the Russians about the same as the Irish with Englishmen.

may be thought desirable, or as will be sustained by local sentiment. Then throw open the business, within the limits of these restrictions, to every citizen, without any favoritism, thus abolishing license courts, excise boards, and the entire license system. Thus we should be freed at once and for ever from the corrupting influence in our local politics of the efforts of saloon-keepers to make themselves "solid" with the licensing boards. By this measure we should at a single stroke go far towards relieving municipal politics of one of its most corrupting, most debasing elements.

Next place a tax analogous to the United States internal revenue liquor tax on the business of liquor selling, so high, that the number of saloons will necessarily be kept down to within reasonable limits. If preferred, this might be done by fixing a minimum, to be increased but not decreased, by local action. Whatever rates "the traffic will bear" should, in this instance, be imposed; for liquor-selling is of all occupations the most wasteful and destructive to society, and the business should be compelled to pay liberally to the public treasury by way of partial restitution.

The distinctive feature of my plan, however, is the securing to the citizen of an effective right of remonstrance. The right of remonstrance must not depend upon accident or caprice, if it is to be recognized at all. To secure to the citizen, therefore, this right so imperfectly guaranteed under the license system, let every man who shall open a drinking-place where none shall exist prior to the enactment of the law, be compelled publicly to advertise such intention for a given time, or better still, to serve a written notice, say one month in advance of his proposed opening, on every owner of real estate or agent in charge of the same, or on the president or secretary, or other similar officer of every corporate body or association owning real estate within a certain distance, upon the same street or highway, as the building in which it is proposed to establish a drinking-place—say, one hundred yards in cities and boroughs and say two thousand or twenty-five hundred feet outside corporate limits. This notice would apprise every owner of real estate within the limits fixed by the statute that a saloon is to be located near his residence or place of business or real estate which he owns, unless he shall act. Provide further that if any one of the owners of real estate situated within the limits prescribed shall, within a prescribed time, file with a designated officer, as the city or county clerk, a declaration of his objection to the opening of the proposed saloon, it shall not be lawful to conduct a saloon at the place proposed, unless the objector shall himself be a saloon-keeper, in which case his objection shall not prevail. This last provision would prevent monopoly and favoritism—a thing carefully to be guarded against, if we would not invite corruption. The veto should be unqualified. If the citizen who owns real estate does not want a saloon near him, he need not have it. The only way to circumvent the opposing citizen would be to buy him out. To this there could be no objection.

Occupiers as tenants are not considered, though, perhaps, they should have like power with owners until the expiration of leases which might be in force at the time of the enactment of the law. Not to make the law too harsh, the right of objection should be confined to ownership or its equivalent.

Such a law would be juster were it also to confer the right of objection on the wife of an owner, living with him, since for the purposes of the act she would be as much the head of the family as he. Public sentiment, however, would probably not yet go so far. Save in crude and unrefined communities, women must yet continue, in the eyes of the law, to be represented by their husbands.

This, then, is the proposed substitute for the license system. Its most important feature is, perhaps, that it takes the saloon, as an institution, out of municipal politics by abolishing all license boards. When the very existence of the saloon-keeper's business shall no longer hang on the turn of the municipal election, we may begin to address our efforts to the problem of reform in city governments with some hope of success.

## WOMEN IN EGYPT.

DUC D'HARCOURT.

Translated and Condensed for THE LITERARY DIGEST from a Paper in  
*Correspondant, Paris, April 10.*

EGYPT exhibits the spectacle, of which I know no other example, of a people utilized for centuries solely for the profit, not of a conquering foreign race, but of individual foreigners, born in ruder climates. The condition of a people which does not know how to handle the sword and never resists force, in the presence of brutal barbarians, like the Turks or the Mamelukes, cannot be far removed from a state of servitude. Such has been, for centuries, the lot of the Egyptians. In a race sunk so low, to what degree of slavery must we not expect to see the women reduced?

The condition of women, among any people whatever, is always difficult to determine with precision, and especially difficult among a Mussulman people. In Egypt, in all classes of society, they try to keep women hidden, and, when the income permits, they lock them up. Among the rich, the seclusion from the world is almost absolute; their houses, in Cairo, are generally square edifices one story high, and surmounted by a terrace. Great numbers of such are seen in the quarters of Ismailieh and Bab-el-Louk. They are surrounded by gardens, which separate them from the street. The windows, large and numerous enough, all have blinds, which are kept hermetically closed. The balconies and terraces, communicating with the apartments are closely surrounded with wooden gratings rising about six feet and a half from the ground, through which nothing can be seen from the outside. The house is entirely devoted to the harem, the master being the only man who enters it. He may have business with other men, and find it necessary to receive them. For that purpose a special wing, completely isolated, very small, corresponding in aspect to a porter's lodge among us, is placed alongside of the entrance-door. This wing constitutes the "selamluk," or apartment of reception. It is generally a single room, of which the limited dimensions and the shabby appearance testify how small a place its uses occupy in the daily life of the owner. In the street, before the entrance, squat some chattering servants; but the principal edifice, so far as can be seen, is deserted. All these habitations, some of which are magnificently built, do not seem to be made for the living; accompanied by cypress-trees and entire silence, they have the appearance of huge mausoleums.

In proportion as the means of the householder diminish, the space occupied by the dwelling becomes less. Men are in closer contact, without gaining anything in sociability or the houses losing their appearance of being prisons. In those streets of Cairo in which the houses are contiguous, the outside walls are pierced with few and small openings. When the low doors are open, you see nothing but a wall a short distance back, at the side of which is a narrow, dark, and tortuous passage, giving access to the interior. In such houses, there is no room accessible to strangers.

One day, during an excursion in the suburbs, I met a distinguished professor belonging to one of the great educational establishments of Cairo, and we exchanged some words of politeness. On our return to the city, he very courteously invited me to take coffee with him. I accepted his invitation and followed him. "Here we are," he said, suddenly stopping in the narrow lane in which we were walking; "be good enough to wait a few minutes." He entered his house, from which he soon emerged, bringing with him some chairs, for which he searched for a level place in the street. Then, inviting us to sit, he called out to his neighbor, the coffee-house keeper, to bring some coffee. This is what he styled "receiving us at his house!" Certainly it was far removed from an English home or even from the hospitality which you will find at a French peasant's; it is one of the results of the position of women.

Among people quite poor, it is impossible to have sufficient space to allow their women to go about without being seen. Such are no longer protected by their veils, and often, when engaged in hard work, they seem to be indifferent as to keeping their faces covered.

It must not be supposed that the customs which lead men to hide women from all eyes is the result of masculine jealousy alone; such customs were necessary. The social state in which they originated and which lasted long enough to cause them to become deeply rooted in the manners of the people, was altogether different from that peaceable and well-regulated state which we too readily imagine to be the normal state of all society. In Egypt, on the contrary, the normal condition was one in which all the property of private persons as well as the State almost inevitably became the prey of the strong and the cunning, the weak having no means of preserving their wealth, save by hiding it carefully and assuming an exterior of poverty and even of sordid misery. Such a social state was the traditional centuries-old condition of Egypt. To-day, it is true, such a state of things exists no more, but this is due to European influence, represented at this moment by English bayonets, and it was but yesterday that it ended. In accounts of Egypt twenty or thirty years ago, you will find such incidents as the following:

In 1841 the Governor of Esneh set eyes on a young and pretty woman, and had her carried away from her house and brought to him. The husband of the woman went to lay claim to her, and received two hundred blows with a stick. A fortnight afterwards the ravisher gave his victim her liberty, and she returned to the conjugal roof. The fellah received her with apparent satisfaction, and cut her throat during the night. Then he sent a petition to Selim Pacha, relating the facts of the case. The petition was forwarded to the Governor of Esneh, who had the poor devil seized and put to death.

Considering the way in which Egyptian women are brought up and the life they lead in the harems, I am clearly of opinion that their seclusion is reasonable and judicious. The kind of education we give our daughters would be nonsense in connection with Mussulman manners, and the obstinate old Mussulmans, who reject all European innovations, for the sole reason that they are of Christian origin, are logical, and act in accordance with their principles. On the contrary, the Moslems who, under pretext of progress, pretend to adopt all those usages of ours which make Western society prosperous, and at the same time preserve all their Mussulman characteristics, are blind in not being able to see the absolute incompatibility of Islamism with the institutions of Christian nations. In the precautions taken by Mussulmans to hide their women, in secluding them, if they are rich enough, in compelling them to wear a veil if they are poor, I am of opinion that grave disorders are avoided. I believe that the liberty enjoyed by Christian women would lead among the Egyptians to frightful dissoluteness.

## THE RIGHT TO PUNISH.

ANTONIO GOICOECHA.

Translated and Condensed for THE LITERARY DIGEST from a Paper in  
*Revista Contemporanea, Madrid, April.*

SEÑOR CANOVAS DEL CASTILLO is quite correct in saying that the fundamental problems of modern sociology may be expressed in the two words—man and society. Modern criticism does not admit the possibility of the pre-social state of things imagined by some of the teachers of the past. If we admit, then, that society must remain, that the individual cannot altogether free himself from other individuals, then we cannot deny that society must be guided by certain rules. The conservation of tranquility within society, therefore, demands an administration of justice and law.

[The author here traces the origin of the complicated system of our modern laws from the rude attempts of the ancients. He does not



appear to share the views of those who give preference to ancient institutions.]

Laws are human, and no human being may deny respect to them without incurring serious danger. In modern society it is man alone who can occasion any perturbation of justice. We acknowledge that the animals do not lack consciousness of their individuality, they appreciate the result of good and evil, but do not comprehend the principle. Among savages and among ancient people animals were held guilty of breaking the law (Exodus 21, 28). But with the exception of such absurdities, met with even in a legislation of such superior standard as that of Moses, everything in law centres on man. Right is an absolute principle, a truth which the human mind perceives, or not, according to its education, influenced by an error of conscience, a misguided will, and bad inclinations.

To punish is to inflict ill upon an individual with the avowed intention to rectify another ill, occasioned by an act which has been committed—or failed to be performed by that individual. Therefore, the characteristic part of punishment should be that the evil inflicted by an offender recoils upon him in its own shape: in the manner in which he caused it. But the evil of punishment should be only momentary. In the end it should become a good. This is meant by Aristotle, where he says that the castigation of an offender is not only an act of necessity, but even of virtue, though it were preferable that men would make punishment needless by their conduct.

[The author here points out that the "virtue" of punishment can only be apparent if some good results from it. Doing harm to an offender will not benefit either himself nor the community, nor those whom he offended.]

It is evident that to punish means to hurt. Care should be taken that this infliction of mental or physical pain does not go beyond the proper bounds. Certainly, the virtuous deserve reward, the bad punishment, and this principle alone will uphold society.

Let us not forget, however, that the avowed object of legal punishment is to defend us against a repetition of lawbreaking. In extreme cases this can perhaps only be accomplished by removing the culprit from society altogether. In the majority of cases education will produce the desired result. Teach men that they are a part of the whole. If we dishonor another, we dishonor ourselves, as part of society. If we rob, maltreat, murder another we harm ourselves as part of the community.

## EDUCATION, LITERATURE, ART.

### THE ORIGIN OF WRITING AMONG THE GERMANIC RACES.

R. VON LILIENCRON.

Translated and condensed for THE LITERARY DIGEST from a Paper in *Deutsche Rundschau*, Berlin, April.

IT was somewhere about the beginning of our era, certainly not later than the Second Century, that some shrewd old German's eyes were opened to the significance of letters as employed by the Romans for the communication of ideas. The Germans of that day were nothing less than wild, uncivilized hordes, similar to the Huns and Vandals of later centuries. So, at least, says Tacitus, and there are abundant evidences in confirmation of his statement. In State and family organization, in their code of honor, and in spiritual intensity they constituted a high national type. But their eyes were not yet opened to the high and secret art of communicating ideas by means of letters. Tacitus tells us that Germanic lovers knew nothing of corresponding by letter, and he sets up the inference that if their wise men had known the art, the wisdom of love would also soon have found a way to learn it.

No mockery is intended when I describe writing as a high and secret art. Nowadays, when even young people are proficient in it, it may appear to us childishly simple; but placing ourselves in fancy in primeval times, is it not a fundamentally wonderful conception that the whole wealth of sound and tone in which we reveal all our inner thoughts, sensations, and imaginings, could be analyzed into some four and twenty distinct sounds, capable of being represented in visible characters. The discovery of printing in the Fifteenth Century arouses our justifiable admiration. But infinitely more important and fruitful in results, was the ancient discovery of the four and twenty symbols through whose medium human thought could be materialized and transferred to other minds. For all the civilized peoples of Europe the discovery was made only once, and from one point has spread out on all sides. All our alphabets, however much they may have varied in the lapse of centuries, are modifications of one and the same primitive alphabet invented by some old Asiatic-Semitic race in the unknown past. In Europe the Greeks were unquestionably the first to possess an alphabet, and they got it from the Phœnicians. The name of the alphabet is itself evidence of the fact, for it is composed of the names of the two first letters in a Semitic series, *aleph*, *beth*, whence the alpha-beta, which has no signification in Greek.

It was these same symbols in their later Roman forms which, as above said, came under the observation of some Old-German, evidently a shrewd, sharp-witted man. To utilize these symbols for his own language he took them back with him to his own forests, and transferred them to wooden staves and tables by a technical process of carving with which his people were already familiar. It is possible that he had Roman inscriptions on stone before his eyes, for his symbols tended to the uncial form. The form of the letters was, however, altered considerably, and this almost necessarily, from the fact that he carved them in wood. For example, to avoid cutting with the grain, he set his symbols together in strips, cutting them either parallel to or at an angle with the grain, and converted the curves into broken lines. With shrewd consideration he then applied the symbols to the representation of the more or less imperfectly defined sounds of his own language.

His procedure was not precisely on grammatical, studied methods, but purely practical. He searched his own language for words to correspond to the sounds of the several letters. This was an entirely original procedure. In all other cases of the transfer of the alphabet from one people to another, the original order and sound of the several letters was preserved. But our Teutonic ancestor having, presumably, had no instruction from a Roman grammarian, gave the letters an entirely new arrangement, and ascribed other values to them; and the whole Germanic race held to this arrangement. There were, originally, twenty-four letters, and the naming of the first four of these will serve to convey an idea of the old German's method in giving practical application to his literary treasure. These were F, W, Th, and A. He called the first *Fz*, which stood for *Vieli* (oxen). The second, *Ur*, which stood for *auer-ochs*. These first two letters thus stood for the two prime sources of well-being of the ancient Germans—cattle and wild game. The third letter was called *Thurs*, representative of the rude forces of nature. The fourth, *Ans*, signifying the divine rulers, thus bringing rude force into juxtaposition with divine order.

Presumably this old Germanic Prometheus, having brought the divine spark of literary art to his native forests, and perpetuated it in woodcuts, had further the idea of grouping them to represent words as the Romans did; but it is by no means so clear, although it is at least probable, that he designed to use them for the preservation of records or for correspondence. To a primitive people like the ancient Germans, these sacred symbols might be used to subserve other, and in their eyes still more practical, purposes. To the

ancient German the world was full of secret forces and magicians; an invisible, supersensual god-and-demon-world, interfering in human affairs, aiding, restricting, blessing, injuring. The initiated, however, believed in the possibility of securing the favorable interference of the gods by the employment of symbols and forms of speech, and also of propitiating the powers of evil; and when the future was dark before him, the ancient German believed in the possibility of raising the veil by divine help, which might be secured by a prescribed ordeal. According to Tacitus the method was to take the branch of a fruit-tree, cut it into small pieces, engrave signs on these, and scatter them at random on a white sheet. Essentially the same idea prompted the engraving of similar symbols on swords or the heads of spears, to secure the power of the god who was thus invoked for the overthrow of the enemy, or conversely on the shield, that the weapons of the enemy might glance harmless from it. It was not believed that the mere symbol was thus efficacious; this was only the outward manifestation of the sentence in which the help of the god was invoked. The magic sentence, communicated secretly to the symbol, called its latent superhuman powers into vital activity.

The secret arts of magic and augury were, of course, practised by the ancient Germans before the introduction of letters among them, but it is certain that, from the moment of their introduction, the Runes supplanted the ancient native symbols. The name given to these symbols, "Runes," signifies secrecy, mystery, and affords a reliable indication of the light in which they were regarded.

#### THE CONTRAST BETWEEN THE GROWTH OF ART AND OF SCIENCE.

PROFESSOR HENRY JONES.

Condensed for THE LITERARY DIGEST from a Paper in  
*Mind, London, April.*

THE history of the Fine Arts is a record of apparently abrupt phenomena. No one can give the genealogy of the poets. They are all Melchisedecs. We cannot discern the Law of the succession of Chaucer and Spenser and Milton.

These great figures rise precipitously from the dead level of ordinary human life like mountains from the plain, and while the Art of Poetry grows greater in their hands, no one of them accepts his task from the hands of his predecessor. Poetry no more grows by gradual expansion than philosophy does, and poets no more than philosophers continue the work of those who go before them. No poem begun by one author can receive perfection from the skill of another. There are fragments left by poets which will remain fragments to the end of time.

Thy great Campanile is still to finish.

We do not expect this kind of continuity in the history of Art. Its growth takes place according to no simple law but by a series of surprises.

I believe that this contrast between the growth of Art and of Science lies in the simple fact that we can connect parts together, but not wholes. Art, in all its forms, deals with wholes; the unity of its products must ever be in the foreground, whether the elements it happens to combine be few or many. Harmony is the first law. There must, of course, be unity in the case of the sciences also; no fact has value or significance for them except in so far as it illustrates and embodies a colligating hypothesis. In them, however, the purity is more or less latent, operates, as it were, from behind, and exists, not for its own sake, but for that of the details, the facts, or events it explains. The harmony of whole and part is incomplete in the sciences, the reconciliation of law and fact is imperfect. While the work of Art sustains the detail in the whole, the scientific idea uses up the particular, which has no value for its own sake, but as a mere illustration or explanation

of a law. The great pictures in a gallery of art are altogether unlike the series of phenomena explicable by one scientific law. Of the latter, each reflects lights upon the others and is valuable only in relation to the others. They are only links in a chain.

Every work of Art, however, is complete within itself. The poetic idea from which it springs has the potency of a living principle which harmonizes and vitalizes its parts, and so rounds back upon itself as to exclude the extraneous and make the beautiful object stand alone. An object of art, in a word, is the full incarnation of its own law, like a free being, and this is why Fine Art is free. Its reason lies entirely within itself, and to find its conditions or causes is to show that it has come by imitation and not by inspiration.

The work of the Natural Sciences, on the other hand, is to find the conditions of one object in another. Their character partakes of the self-externality of their material, and their movement is that of space and time, and their contents essentially incomplete and proceeding by aggregation. This is why one scientific man can, to such an extent, add to the work of his predecessor. The physicist of to-day can go on in the line of Newton, and the astronomer in that of Copernicus. The poet or painter, however, must begin his work from the beginning. All that he can inherit from his predecessors are the subtle suggestions which can scarcely speak more than the language of the emotions, and which can be interpreted only by a spirit which is itself poetic. In fact, every poet must look at the world from a new point of view; his touch must be creative; he must strike a new note; add a new string to the lyre of Art; the beauty he reveals must be as unexpected as the new color in the clouds of the closing day. Hence it is that the surprises of Fine Art, the absence of any simple line of continuity in its products, or of the sameness of mere heredity in its votaries, instead of proving it a failure, are the very essence of its success. No worker who does not begin at the beginning, make the world new by putting it in a new light, concealing by complete assimilation his debt to predecessors, can be a true Artist.

#### THE MODERN GREEK LANGUAGE.

PROFESSOR BLACKIE.

Condensed for THE LITERARY DIGEST from a Paper in  
*Transactions of the Royal Society of Edinburgh, February.*

I DO not hesitate to combat the vulgar idea that modern Greek is a corrupt and barbarous language, almost as far removed from classical Greek as Italian is from the dialect used by Horace and Virgil. Moreover, I maintain that between the two distinct strata in which Greek flowed continuously from Constantinople in about A.D. 333 to the present day—the literary structure used by educated men, and the Greek of the popular ballads used by the uneducated masses—a compromise was achieved by that great Greek scholar and patriot, Adamantius Coraes, who died in 1833. This compromise was made on the principle that the unity of action on which the Greek nationality depends, requires that the learned classes should cheerfully adopt those few idiomatic peculiarities which had asserted themselves in the thought and expression of the mass of the people, while the great body of the language bore visibly the stamp of those whose genius in Church and State had shaped it forth in the Attic and Byzantine periods. On this basis the modern Greek language was left at the death of Coraes.

It is not to be imagined, however, that a formative rule of this kind, in the mode of national speech, could be established at a stroke. All living language, like all living things, is a growth. Besides, no exact law could be laid down for the limits of the compromise; and the practical result of the giving and taking on both sides during the course of two generations, from the establishment of the Greek kingdom in 1830 to the present hour, has not been the outcome of any fixed plan. In



such circumstances, there would naturally grow up two styles of literary expression—the one inclining more to the popular side, the other to the side of the higher culture. These two tendencies exist to the present hour—one side inclining to the vulgar, and the other to the usage of classical purity.

Albeit there are two distinct tendencies, with some intermediate of variation, it was not difficult to prophesy on which side, under the action of powerful forces, the ultimate preponderance would be. The phases were three: first, the natural tendency of the lower stratum of society, in proportion as intelligence and education advance, to imitate the style of their social superiors; second, the pride that the Greeks felt, especially after the glorious result of the War of Independence, in their inheritance of a language which had conquered the world by its wisdom, and triumphantly refused to be corrupted by centuries of Roman, Italian, and Turkish domination; and, third, perhaps the most powerful of the three, was the fact that the Greek of the New Testament was the Greek which regulated the services and the liturgies of the Greek Church, and which could no more be profaned by the corruptions of the vulgar tongue than the existing Scotch language, however excellent for popular ballads, would dare to show its face in a Scottish pulpit. How potently these purifying and elevating forces have acted can be shown in a very tangible way, by merely taking a series of Greek publications in chronological order and counting their gradually lessening deviations from the pure type of classical antiquity.

It is by no means the intention of the advocates of the usage of classical purity to restore the classical idiom pedantically in all its detail; they merely aim at reducing its vulgarisms to a minimum, and retaining only as much of them as have become thoroughly ingrained into the general structure of the language, and could not be extracted without violence. These advocates for classical purity are in the minority in Greece, and depart from the prevalent style approved by the majority of their countrymen. The latter justify their course on the ground that when a man writes for the people, he must write in a style which the people understand. This, of course, is very proper as a general rule, but its propriety depends upon circumstances; and if the majority of the people, as seems plainly to be the case, prefer a style endeared to them by classical and ecclesiastical tradition, the argument loses its validity. There are in Greece two peoples and two dialects, just as there are in Scotland English and Scotch, each with its separate and well-marked sphere, but one of the pair for general currency is universally allowed to dominate the other. My verdict is decidedly in favor of the tendency to abolish, as far as possible without pedantry, the gap that, a hundred years ago, separated the Greek of the common people from the Greek of the educated classes. In fact, without any reasoning at all about the matter, the spread of education and intelligence among the Greek people, is filling up this gap day by day, by an uncontrollable necessity.

In conclusion, as a practical man, and of half a century's experience in the educational treatment of languages, I venture to make a threefold application of the living power of the Greek language: (1) That our great schools and universities should give up treating Greek as a dead language, and should forthwith fling overboard their present fashion of pronouncing it in a barbarous and arbitrary fashion, which nobody understands but themselves; (2) that considerations of policy, as well as of human sympathy, should induce all persons, whether inside or outside the university, to cultivate a living familiarity with the living inheritors of the noble Greek language; and (3) that the Christian Churches, with whom Greek is not only an intellectual luxury, but a professional tool, should institute traveling scholarships for distinguished young theologians, for the purpose of getting in five months a living hold of the language of St. Luke and St. Paul, with more pleasure and profit than, under the present scholastic system of dead books and grammatical rules, can be achieved in as many years.

## RUDYARD KIPLING AS LYRIC POET.

A GERMAN ESTIMATE.

ERNST HEILBORN.

Translated and condensed for THE LITERARY DIGEST from a Paper in  
*Die Nation, Berlin, April 15.*

A LONDON artist sat in his atelier and painted a "Melancholy." His model was a girl, a London street wail, who came to his house one day in a ruined and half-starved condition. Suddenly, as he worked away at his picture, a gray veil appeared to unfold itself in a corner of his atelier. Like a thick cloud it came before his eyes. He went to an oculist who told him that he was becoming blind, but that with care the affliction might be delayed for nearly a year. But he took no care: on the contrary, he devoted what remained to him of sight to the completion of his "Melancholy," and now he painted her—laughing.

In this picture of laughing melancholy Rudyard Kipling has presented us with his view of life.

"The Laughter of the Superhuman," Friedrich Nietzsche might perhaps have styled it—The laughter to which the "joyous science" leads. We, whose ideal is more in accord with that of ordinary humanity might call it a fiendish laughter.

And yet, neither view is more than half correct. Rudyard Kipling's Laughing Melancholy, is only a new phase of old English humor. Widely different, indeed, from the genial laughter of Dickens, with his immovable faith in the courage of human nature, and his confidence in the ultimate triumph of good. No less different from the sorrowful laughter of Thackeray who with keen insight mocked the folly of the vicious. Nevertheless it is the grim old English humor that laughs in Rudyard Kipling's Melancholy. I would call this new phase the laughter of the strong.

Kipling has moved about the world and made himself thoroughly familiar with the conditions of social life in India. He has seen how the great mass of the people toil for the barest means of existence. He has roamed the streets of London with open eyes, and seen how boundless wealth and abject poverty exist side by side, confirming the impressions of life he imbibed in India. The distinction between good and evil has for him no clear definition. As painter and interpreter of humanity he places himself beyond good and evil. But in all lands he has seen the weak under the yoke, and while he regards the "struggle for existence" as a law of nature, he has no tears, scarce even a passing regret for the weak who are driven to the wall. The deep melancholy of his view of life consists in the fact that he has no faith in any real triumph, even for the strong. They, too, get beaten down sooner or later, whether by their own fault or by sickness or by inevitable fate. What consolation, then, remains? In Kipling's view, a double consolation. In spite of all drawbacks, life is worth living, and in the utmost exercise of the powers lies the highest good. On the other hand, one must not take his own life too much in earnest; one must hold himself above fate. One sees his fortune wrecked or the end approaching, and says "*la bagatelle*."

The artist in Kipling's story finished his painting with feverish haste. The Laughing Melancholy was his masterpiece. Then blindness befel him. Then his model who hated him took spatula and turpentine, and scraped the colors off. No one of his friends dared tell him of the destruction of his work. Some weeks afterward she herself told him, and he?—he laughed.

That is the humor of the strong. That is the old English humor after the pessimistic baptism by fire has swept over it. That is Kipling's view of life. That is the quality he ascribes to all his heroes, the possession which supports them in the hour of strife and need. The great God who looks down from heaven upon the sons of men is "a just and terrible God with

a strong sense of humor." And according to Kipling the beasts, too, have the same keen sense of humor in common with God and man. Take for example, his rebellious elephant, Moti Guy, who thinks exactly so.

It is a remarkable view of the world, this Humor of the Strong, doubly remarkable in a lyric poet; and yet it is especially in Kipling's lyric poetry that his view of life is most sharply portrayed. Inded one might say that without it, his lyric poems as such would be simply inconceivable. Their whole form and contents are modeled and moulded on his view of life.

This view of life Kipling has embodied in a whole series of supercilious and melancholy poems. Monkeys promenade together in the twilight hour, and tell the "sorrowful fable" of how evil came into the world—by labor. Or, Evarra has to pass through several stages of existence on earth, and at each stage he fashions himself a god of the material next at hand, and writes on it "Thus are gods made, and if any man fashion them otherwise, let him die the death." Finally he reaches Paradise, and God shows him his gods and—thanks him for his trouble. Or, Tomlinson is dead, and as he has absolutely no deeds to report, good or evil, he can neither obtain admission in Heaven nor in Hell. The Devil restores him to earth with the satirical wish "Thy God of the printed Book be with thee, O Tomlinson."

One might suppose after this that the poet's own strong personality would everywhere obtrude itself in his poems. But the very reverse is the case. I do not know any poems more impersonal than Kipling's. The capital *I* is hardly to be found in them.

Precisely, as in his prose tales, so too, in his poems, Kipling devotes himself principally to the depicting of characters. Like a gardener to whom all the trees and plants and flowers of his garden are alike dear; so, too, Kipling treats all his characters with equal impartiality. The characteristics attract him whether they are good or evil. But it would be estimating him unduly high to suppose that his representation of character is equal to his apprehension of it. His character-portrayal in "The Light that Failed," is, however, admirable, and he not infrequently achieved similar success in his lyric poems.

Kipling will not rank among the great poets, but he has one faculty which must not be underestimated, the faculty of character portrayal. After reading a poem of Kipling's, a well defined personality or personalities float before the eyes. He is nevertheless a true poet as is sufficiently evidenced in his romance "The Light that Failed," and in the little poem on mother love with which it is prefaced.

## SCIENCE AND PHILOSOPHY.

### THE NATURE AND AIMS OF PHILOSOPHY.

PROFESSOR HENRY JONES.

Condensed for THE LITERARY DIGEST from a Paper in  
*Mind, London, April.*

**A**T the present moment, as philosophers would themselves acknowledge, there is no theory that either obtains or deserves unquestioning confidence. All attempts at representing the unity of things have failed. Unprejudiced observers—if ignorance, more or less complete, can ever be unprejudiced—who contrast the long catalogue of defeats sustained by the philosophers, and the shattered condition of their ranks to-day, with the solid and advancing conquests of the natural sciences, have very naturally concluded that science is seeking, by a doubtful method, an unattainable goal. Hume commented bitterly in his day on the noise and clamor of rival disputants, which he accepted as evidence that all was not right within; but there must be the vigor of life in a philosophy which excites the clamor of disputants. All truth is

vocal, and continues to clamor till it is purified from the discordant elements of error. A philosophy that has become a tradition, like a theology that has hardened into dogma, has lost all potency.

Now I venture to think that an ultimate and final system of philosophy does not exist; and what is much more, that a valid, ultimate, fixed system of philosophical doctrine is radically impossible. He who expects finality in the region of philosophy, and condemns its votaries for not attaining it, condemns it by reference to an unreasonable criterion and an impossible end; nay, condemns it for that which is its highest virtue.

Philosophy is a process rather than a dogma, a process whereby man lives over again in thought the experiences of his theoretical and practical activities. It is our way, and our only way, of lifting into the clear light of thought those principles which have been acting within us and in the events of our times with the imperiousness and blindness of instinct. It is the wisdom of old age turned back in placid contemplation upon the fervid activities of youth, gathering up the meaning which was hidden during the strife and conflict, and treasuring it for a better life in the future. It is not easy to lay too much stress on the truth that the office of philosophy is primarily reproductive, and only secondarily creative.

Now, as philosophy is the reflective interpretation of experience it must accept the laws of experience as its own. It never did, and never can construct a world from an empty thought by means of deductive logic. Modern philosophy, like every valuable theory, is ruled by the fact which it explains. It is the fact rendered intelligible, with its potencies laid bare. Living thought is the means which the fact employs for laying bare its own nature. It is the relation of mind and the bodily organs to the physical waves which converts the latter into sounds and colors. It lifts them, so to speak, into a higher power; but it does so only because they are intrinsically capable of entering into relation with physiological and psychological conditions. Higher and lower are parts of one whole, and, therefore, known in their reality only when known in their relation. There is no error of abstract thought more mischievous than that which ignores the activity of thought in the sphere of fact or of fact in the sphere of thought, and makes science and philosophy exclusive and rival forms of knowledge. Thought never invents, it only discovers.

Philosophy, as reflection upon experience, is thought engaged upon thought. But the thought it interprets is not empty thought. Empty thought evolved purely from within is impossible.

Now, if the task of philosophy is to interpret experience, we may ask further, whether there is any law or principle of human experience which we can agree to regard as fundamental, and therefore as a valid starting-point. I don't ask for a starting-point which is absolutely and unconditionally valid. That is impossible. The philosophy of our day distinguishes itself from the pre-Kantian in nothing more broadly and significantly than in the fact that it seeks certainty, not at the beginning, but at the end—were there any end. Instead of setting forth from an irrefragable datum, like the Cartesian "Cogito ergo Sum," it starts from the hypothetical and moves through doubt. It seeks its stability not in the foundation, but in the keystone; not in an isolated fact, but in a completed system, or, speaking more strictly, its test of truth is complete organization, and not any mechanical relation of part to part.

In seeking for a starting-point we, therefore, only seek a working hypothesis. Now I think I find such a valuable hypothetical starting-point in the conception of human experience as a process of growth. No one now denies the continuity of the life of mankind, even if that continuity points in the direction of decay and degeneration. All the sciences, on the contrary, combine in demonstrating with even fuller detail,



how in language, art, science, morals, each generation gets its starting-point from its predecessor.

So deeply is the thought of the present age impressed with the continuity of human experience, that it is prone rather to forget the other aspect implied in its history. We forget too often, that no generation or individual can enter upon its inheritance from the past without first making it its own.

"Was du ererbst von deinen Vätern hast  
Erwirb es um es zu besitzen."

There is a sense in which human experience begins again *de novo* with every individual. Knowledge cannot come to any one by bequest. Every individual must face the world in his own might, and gain from the conflict such a spiritual possession as he can conquer in his own strength. Nor is this truth nullified by the fact that accumulated potencies are vested in society. For it is *only* potencies that are transmitted. The onward movement of mankind is thus a movement which is perpetually turning back upon itself and beginning anew.

Now, if this be the law of the fact which philosophy seeks to explain, is it not evident that it must also be the law of the movement of philosophy itself? If mind ever gathers itself into new centres and maintains itself anew as against the world, reconstructing that world in thought and subordinating it to the uses of spirit, must not philosophy do the same? If so, then to the question, "Which, then, remains of all the philosophies?" we may answer well with Schiller, "None; but philosophy itself will remain for ever." It, too, must die to live. In the fact that system after system fails, becomes too narrow, like many a moral and religious creed, to give adequate expression to the expanding life of man, I would find one of the conditions of the possibility of the vitality and permanence of philosophy.

The sciences confessedly deal with aspects and phases only. They divide nature which is one, into fields, and admittedly by artificial boundaries. We require a multitude of sciences to explain even the simplest object. Geology deals with one of its aspects, physics with another, chemistry with still another. No science pretends to give a complete account of it; far less do the sciences seek to explain it in the light of the principle of the Universal Order which manifests itself in all the endless forms of being. "Content with tracing out the relation of finite things to finite things, Science never finds it necessary to seek for a beginning or an end to its infinite series of phenomena." There is hence need, as Plato showed, of an architectonic form of knowledge which shall unite the wings of the great structure which the sciences are building, into one harmonious edifice, which shall relate them not only to each other but to the mind of man, the master-workman who impresses his own image on all things. We want a form of knowledge which can restore to man the consciousness of the unity of the world in which he lives.

Now, that unity can be restored to man in two ways: by the imagination, which gives to the Universal a particular vesture, and whose product is always, therefore, "a noble lie," and by the reason, which gives to the universal a form adequate to itself. If we put the same thought in the order of history we may say that this unity is given by poetry, broken by science, and restored by philosophy.

#### RECENT SCIENCE.

**Bacteriological Processes Against Disease.**—According to a summary in *The Saturday Review*, attempts by bacteriological processes to remove from the human system the germs of infectious disease have been made by six different methods. The first is by Pasteur's preventive inoculation, in which a minute quantity of an attenuated culture of the virus is administered to produce a light attack of the disease. The second is M. Pasteur's method in rabies, in which a mitigated virus is injected into a person already attacked with the disease, to overtake it.

The third is the employment of the virus of a comparatively mild disease to protect against a more severe one, as in vaccination for smallpox. Next in order is the destruction of the disease-producing bacteria by the administration of antiseptics or bactericides. A fifth method is the reinforcement of natural means possessed by our systems for combating disease germs; by reinforcing the leucocytes or white blood-corpuscles which destroy bacteria, by means of the injection of the blood of animals insusceptible to the disease; by raising or lowering the temperature of the body of the patient; by alterations of diet, climate, or surroundings; or by injection of phagocyte invigorators. The sixth method is by the injection of the "toxalbumens" formed by the bacteria growing in artificial cultures, as is done in Koch's method for tuberculosis. That these methods have not proved entirely satisfactory, and bacteriological treatment is now apparently at a standstill, is not due, it is thought, to any innate defect in the system, but to some technical detail. "When the ingenuity of man has arrived at the point of being able to prove absolutely that organisms, completely invisible to all but the highest magnifying powers attainable, cause each its particular infectious disease; when these tiny things may be made to grow like plants in a garden, separately and in order; when we can keep rows of tubes, each with its deadly contents, on our laboratory shelves, or in our incubators, like druggists' bottles of insect powders or crystals—surely we shall not stop at this stage in our control over this 'world of the infinitely little.'"—*Popular Science Monthly*, June.

**Criminal Anthropology.**—At the birth of what passes by this name, it was announced that a great discovery had been made: that there had been found a new variety of the human species, called *criminal man*. As anthropology treats of the natural history of man and of all his races, they gave to the science which was to be concerned with this new human race the name of criminal anthropology. It is just as though they had spoken of military anthropology or naval anthropology, when writing about studies of the psycho-physiology of soldiers or sailors, considered as particular races of humanity. Soon, however, to biological researches relating to the so-called criminal variety of the human race was added a series of researches about the etiology of crime from the social point of view, about criminal statistics, about imputability, prevention, repression, forms of trials, and the like, subjects belonging to the domain of sociology and jurisprudence. Much was said about criminal sociology, about criminology, but the most diverse notions and studies have all been confounded and combined under the name of criminal anthropology. At the same time profound anthropologists observed that there was nothing anthropological about these new theories. M. Topinard, a *savant* of high authority, said at the International Congress of Criminal Anthropology, held at Brussels in August, 1892: "I admit that anomalous or strange characteristics are much more frequent among criminals. But what does that prove? That their brain was badly developed during their period of growth, or that the criminal classes furnish a larger number of individuals who are diseased or deformed. Well, that belongs to pathology; the anthropological question has nothing to do with it." Then, turning to the founders of criminal anthropology, he added, "Nothing that you treat about has any connection with anthropology." The Brussels Congress recognized the truth of these ideas of M. Topinard and now they are universally accepted. Before going further, then, in the development of the principles of criminal anthropology, you must indicate its object and mark out precisely its aim and its limits. In doing that, you will prevent its encroachments on the domain of other sciences, you will arrive at important results, and, among other things, aid penal law, of which the so-called criminal anthropology is a powerful ally, but cannot be substituted for it. A clear and precise definition of criminal anthropology, if it be decided to retain

the name, will be the most important question before the International Congress, which will meet at Geneva in 1896.—*J. Zakrevsky, in Revue Scientifique, Paris, April 8.*

**Columbian Exposition.**—A reproduction of the Convent of La Rabida is now nearly completed. The story connected with the convent is that early in 1492 Columbus, while traveling on foot, and in a destitute condition, through Spain, applied for food to the Franciscan fathers in charge of La Rabida. He was kindly and hospitably received. The prior, Father de Marchena, was a man of education and culture, and had a large influence in the Court of Ferdinand and Isabella. Columbus explained his plans to the prior, who became interested, and finally secured for the unfortunate navigator an audience with the Queen of Spain, who with the King was then in camp with the besieging army before Granada. Had it not been for the good abbot, Columbus would probably never have had an opportunity to discover the new world.—*Engineering, London, April 7.*

**The Cholera.**—Some activity is being displayed both at home and abroad in the way of preparation to withstand cholera. On our own shores we have Southampton with a floating hospital, and ready for inspection of vessels from infected ports by night as by day, though the port is not singular in these respects, since, among others, Cowes and Plymouth also have floating hospitals, the River Tyne has its model floating institution, and the River Tees joint authority is about to expend £7,000 on a like scheme. These are but instances of our larger ports, but they show a state of wakefulness on the part of the health powers. And now that the Government holds out no hope of aid from Imperial funds, it behooves other places to face the matter in a like public-minded spirit, and by preparing to meet cholera place themselves also in a position of security against other disease importation. Abroad, we learned last week of continued spread of cholera in Russia, and thence in Eastern Galicia, close to the frontier, with many fatal cases. In the province of Morbihan, in Northwestern France, the disease is likewise spreading. The province, with its 2,625 square miles, and its population of 535,000 people has had half a hundred deaths during the last week.—*British Medical Journal, London, April 22.*

## RELIGIOUS.

### THE POLICY OF LEO XIII.

S. M. BRANDI, S. J.

Condensed for THE LITERARY DIGEST from a Paper in  
*Contemporary Review, London, May.*

THERE appeared in the October issue of the *Contemporary* an article\* which professed to weigh with impartiality, for the benefit of the English-speaking public, "The Policy of the Pope." I lost no time in publishing a criticism of the article in the *Civiltà Cattolica*, and this criticism afterwards appeared in pamphlet form in Italian, French, English, German, and Spanish. My criticism the anonymous author of the article in the October *Contemporary* has undertaken to refute in a paper, "The Pope and the Bible,"† appearing in the April number of the same periodical. As the author has thought fit to attempt to reply, I consider it my duty to make, by way of rejoinder, some remarks on the few pages of his paper which refer to my criticism. As to the remainder of his paper I shall not say one word, because it is filled with Bible Criticism, which has no more to do with the present controversy than would have a dissertation upon the transcendental constitution of the Republic of Utopia, or an elaborate sketch of the mediæval customs of the descendants of Cain in the regions of the moon.

\*See THE LITERARY DIGEST, vol. VI., No. 2, p. 31.

†See THE LITERARY DIGEST vol. VII., No. 2, p. 44.

In support of his thesis that Leo XIII. by his policy sacrifices the credit, honor, and welfare of Church and country to the vulgar interests of ambition, the author quoted in his article the example of the conduct of the Holy See towards Germany in the question of the Septennate, which was agitated in the Reichstag at the beginning of the year 1887, and met with the opposition of the Roman Catholic party.

According to the author, the Holy See, from a political motive, gave in the first place a counsel to the members of the Centre, which "was but a courteous form for a Papal command" to vote for the Septennate, and afterwards a peremptory command, conveyed to them in "a famous letter from Rome," which summarily disposed of the various pleas brought forward by the members of the Roman Catholic party, and "affirmed that the Pope being admittedly the supreme judge of all questions of morals, and politics being at bottom morals applied to the public life of nations, he is therefore the supreme judge of the rights and wrongs of politics."

It is not only inexact, but false, that the letters written by Cardinal Jacobini contained an order either courteous or otherwise. I have read the two letters in question in their original manuscript-text, and have found nothing in them beyond the expression: "That the Holy Father wished it to be given as a *counsel* to the Catholic party of the Centre to vote in favor of the proposed Bill for the welfare of the Church, for the religious liberty of their country, and for the peace of Europe."

These are the very words used by the Cardinal Secretary of State. It is consequently clearly evident that the author's assertion that the Pope, for a *political motive*, morally forced the Catholic party to act against its own conviction, is not an *inaccuracy*, but sheer calumny.

The author further says, that the object of the action taken by the Pope's advisers on the death of Monsignor Agostini, the Patriarch of Venice, was to induce Austria to wound the sensibilities of the Italian Government and embroil the two countries in a dispute. "This, in fact," says the author, "was the only object that could possibly be attained had the Austrian Government made a formal declaration—as it was requested to do—to the effect that the Emperor's right to present a candidate for the Patriarchial See was an exceptional and purely personal privilege."

As I have obtained my information on this point from a most reliable source, I am in a position to give a full and solemn denial to the gratuitous assertions of the author. The fact is that no such formal request was ever made by the Vatican to the Austrian Government.

This is not all. The author accused Leo XIII. also "of having *abjured* in France a principle which he perseveringly labors to uphold in Italy—the principle of Divine right." Now in the very document quoted by the author in support of this accusation, Leo XIII. expressly teaches that, "under any and every hypothesis, when considered as such, *civil power comes from God, and always from God, since there is no power except from the Almighty.*"

In the author's reply to my pamphlet, after declaring me "to have proclaimed the existence in the Church of a hitherto unknown agency warranted to discover and empowered to impose new articles of belief upon the crowd of the faithful," he represents me to his impartial readers as the supporter of this new article of faith: "Every Catholic is bound to believe that it is *absolutely* indispensable to the weal of Catholicism that his Holiness should be the kinglet of a few thousands of discontented Italians, as well as the supreme head of the whole Catholic Church."

It is, however, an incontrovertible fact, of which every reader will acknowledge the truth on referring to my pamphlet, that not only did I *not* assert the *absolute* necessity of the temporal power, but clearly denied it in the following words: "Temporal sovereignty is not *absolutely* necessary to the existence of the



Papacy, since for many centuries the Pope was deprived of it, but it is required in order that his independence in the exercise of the apostolate confided to him by Christ might in the present times be freely exercised and made clearly evident to all."

I said, and I repeat, that the question whether, in order to secure independence to the Head of the Church, the temporal power, under present circumstance, be necessary to the Pope, is a question concerning which Roman Catholics are not free to entertain different opinions. The necessity of the temporal power, if it be called a dogma, is not a dogma of Roman Catholic faith, but an obligatory dogma.

Equally inaccurate is the author in the accusations which he makes against the Sovereign Pontiff in regard to his conduct towards Russia and Ireland.

It has been suggested that Herr H. Geffcken and the anonymous writer of the *Contemporary Review* are one and the same person. I absolutely reject such an hypothesis as highly injurious to the veracity of my distinguished adversary. He, in fact, both in his article and reply, repeatedly, and I may say, almost *usque ad nauseam*, declares himself to be a Roman Catholic, whereas Herr Geffcken is, and openly professes himself, a Protestant.

#### THE ROMAN CATHOLIC CHURCH IN THE UNITED STATES.

VISCOUNT DE MEAUX.

Translated and Condensed for THE LITERARY DIGEST from a Paper in

*Correspondant, Paris, April 25.*

**A**MONG the diversity of forms of worship in the United States, liberty is the common right of all; liberty is the first object, the distinctive characteristic, of legislation in the matter of religion. Among no people does religious liberty exist to a like intent; although it has not always existed in the United States.

The Roman Catholic Church in the United States is free in its exterior action; it is equally free in its interior organization. The State in no wise controls the mode of organization which that Church has seen fit to provide for itself. It is free from all constraint, either in appointing and choosing its bishops, in recruiting and training its priests, or in providing for its own support by voluntary contributions. While externally it freely practises and propagates its form of worship, within it enjoys entire autonomy.

If we study the Old World and its history, we find that this latter liberty, this interior liberty, as I have called it, is still rarer than the other liberty. Doubtless, before our century, it appeared to Governments a difficult matter to allow among them Churches, to which they did not belong; but they found it still more difficult to give freedom to the Church to which they did belong. The Roman Catholic Church, more an object of suspicion and fear than any other, has seen, not only heretical and schismatic States refuse it the right to live among them, but even Roman Catholic States contest its right to live independently. To obtain a necessary quantity of this independence, it has had to resist, to negotiate, to compromise.

In the United States the common law has been amply sufficient for the Roman Catholic Church. While its exterior liberty has been the result of the general religious freedom, its interior liberty has been the result of the general freedom in forming associations or societies. Liberty is dear to all, but necessary for the American Democracy. In the old monarchies a political proverb was current: "There can be no monarchy without a nobility." In the United States they appear to think, "There can be no stable and free republic, there can be no living and well-regulated democracy, without autonomous corporations." By such corporations the Nation and the cause of

justice have benefited in the mighty American Republic, and religion has benefited none the less. In Europe up to the present time, in the United States up to the period when they established their independence, the State busied itself with providing for public worship. The American Republic no longer pays any attention to this matter, not because it has ceased to esteem worship a public duty and a public need, but because, after having released religious societies from all subjection, it considered them more capable than itself of managing their own affairs. The Roman Catholic Church, more strongly organized than other religious societies, being the Church which has the keenest aspirations for liberty, and for the growth of which liberty suffices, has benefited by such a system. It has been developed in the United States more than any other Christian communion.

If you examine the books of jurisprudence of the Republic, you will find that the Supreme Court of each State, and, above all, the Supreme Court of the Union, have constantly declared that courts of justice must look with favor on the acts of ecclesiastical bodies, and uphold these acts; if it is possible to interpret them in a manner conformable to legality, and must not take a side in religious dissensions. From this resolution of the civil authority to have nothing to do with religious debates, it must not be inferred that such authority is wholly indifferent to religion. The sentiment which animates it is, on the contrary, as can be readily recognized by its language, respect for individual conscience and respect for that religion which is considered beyond its jurisdiction. Having found several forms of worship well rooted among the enfranchised people he had to govern, the American legislator though himself incompetent to decide between them; but the natural truths on which all are founded have continued to be the base of legislation. Without pretending to either impose or regulate the homage due by the creature to the Creator, the founders of the new States bore witness to the legitimacy and the necessity of this free homage. It may be that several of them, like Jefferson, shared, in their inmost heart, the incredulity of their age; none the less did they conform, in their words and official acts, to the religious spirit. It is this religious spirit, not of such or such a man, at such or such a moment, but of the entire people from its birth to our day, which, united with the spirit of liberty, has formed the laws as well as the manners. This religious spirit has left its imprint everywhere. Jurists of high reputation have not hesitated to declare that liberty of conscience and worship is, like every other liberty, not without limit, and that consequently the faith and morality common to all Christians alone have right of citizenship in the United States. While among the infinite variety of sects, and in default of any recognized arbiter between them, it is difficult to determine with precision in what these Christian principles consist, it is certain that whatever differs from those principles in a marked degree is thought to conflict with public order. For this reason the Mormons have not been tolerated.

At the present hour the Roman Catholic Church of the United States is the great hope of the Roman Catholics who are not willing to despair of their time or their cause. Towards that Church, towards its rapid growth and still unfinished progress is turned the gaze of all those who ask of liberty resources for religion, and seek, in religion and liberty, a safeguard for democracy. Such have no need to be discouraged. Not that the conditions in Europe and America are identical. They are very far from being so. It is evidently a much more formidable and dangerous thing to separate the Roman Catholic Church from a State in which Church and State have been united for centuries than to keep them separate where they have never been united. It is, however, a property of liberty to manifest itself in diverse forms, to animate with its breadth, according to times and countries, institutions which are not uniform. I have designed to show only that the country in which the Roman Catholic religion grows and

develops most in our day is precisely the country in which flourishes the freest and strongest democracy on the face of the globe. From such a spectacle we are authorized to conclude that religion and democracy can live in harmony without either losing the independence which belongs to it; that this harmony is profitable for the progress of human societies and opens to them perspectives on which all ought to fix their regard henceforward.

## MISCELLANEOUS.

### THE HOLY POOL OF STRATHFILLAN.

R. C. HOPE, F.S.A., F.R.S.L.

Condensed for THE LITERARY DIGEST from a Paper in

*Antiquary, London, April.*

THE tradition avers that St. Fillan, a human being who was made a saint about the beginning of the Eighth Century, by Robert de Bruce, consecrated the pool now called the Holy Pool of Strathfillan, and endowed it with the power of healing all kinds of diseases, but more especially madness. This healing virtue is supposed to be more powerful towards the end of the first quarter of the moon; and I was told that if I had come there the following night, and the night after, I should have seen hundreds of both sexes bathing in the pool. I met five or six who were just coming away from taking their dip, and amongst them an unfortunate girl out of her mind, who came from thirty miles distance to receive the benefits of the waters, and had been there for several moons together, but had never derived the smallest advantage, and, indeed, she appeared so completely mad that, whatever may be the virtue of St. Fillan's Pool, I am sure Willis would pronounce hers to be a hopeless case. This pool is by no means the fountain-head for the water runs from a long way up the country; but it is not supposed to receive its virtue until it empties into the pool. Strathfillan derives its name from the saint, *strath* in the Gaelic language, signifying a valley between two mountains. Near Strathfillan a famous battle was fought between Robert de Bruce and the MacDouglass, which the former gained, owing to the assistance afforded by the prayers of St. Fillan. The women bathe on one side of the pool, the men on the other. Each person gathers up nine stones in the pool, and after bathing walks to a hill near the water, where there are three cairns, round each of which he performs three turns, at each turn depositing a stone; and if it is for any bodily pain, fractured limb, or sore, that they are bathing, they throw upon one of these cairns that piece of their clothing which covered the affected part; also, if they have at home any beast that is diseased, they have only to bring some of the meal which it feeds upon, and make it into paste with these waters, and afterwards give it to them to eat, and it will prove an infallible cure; but they must, likewise, throw upon the cairn the rope or halter with which he was led. Consequently the cairns are covered with old halters, gloves, bonnets, nightcaps, rags of all sorts, kilts, petticoats, garters, and smocks. Sometimes they go as far as to throw away their halfpence. Money has often been called the root of all evil, but for what part of the body these halfpence are thus abused I never could learn. However, we may venture to suppose that they seldom remained there long without somebody catching the disorder again. When mad people are to be bathed they are thrown in with a rope tied about the middle, after which they are taken to St. Fillan's Church, about a mile distant, where there is a large stone with a niche carved in it, just large enough to receive them. In this stone, which is in the open churchyard, they are fastened down to a wooden framework, and remain there for a whole night, with a covering of hay over them, and St. Fillan's bell is put over their heads. If in the morning the unhappy

patient is found loose, the saint is supposed to be very propitious; if, on the contrary, he is found bound, the cure is supposed to be doubtful.

**Opium-Culture in India.**—The opium-industry of India is entirely in the hands of the Government, and 500,000 acres of land are under cultivation for the drug. Small farmers, called ryots, grow the poppy, and sell their harvest to the Government: their licenses are bought by auction, and in consequence of the competition thus engendered, a bare living only is possible.

"One opium-cultivator demoralizes a whole village," writes Mr. Pym, who has lived eleven years in India, and who was for eighteen months an opium-agent.

The Governor and Council of Bombay made protest against the introduction of this industry: "It has already been tried in Gujerat," they said, "and the result was wide-spread corruption and demoralization."

Dr. Valentine, with thirty-one years' experience, writes (1) that a large percentage of mortality among children is due to opium; (2) that a large percentage of crime is committed through the influence of opium; (3) that a large percentage of murder is due to opium-poisoning; and (4) that a large percentage of diseases a medical man is called upon to treat are due to opium-eating.

Out of 180 suicides, 97 were from opium in one district; 80 per cent. were women, 14 of them girls from the ages of 14 to 18 years.

Eight thousand chests of opium are consumed in India, while 90,000 are sold to China, annually. "Sell the drug as far and as fast as possible among the Chinese," is the order of the Government.

Arguments were useless against such determined and consummate villany: the raving of the opium-eater is preferable to this.

Not content with wrecking the art of India, we must demoralize its people. Truly we are a great, a good, a Christian civilization! A triumph of progress, and a glory to the Nineteenth Century! Yes! we carve one nation with the sword, and poison another with opium; and breed parasite upon parasite up through all the castes of society; we live upon the labor and degradation of the poor; and to crown our infamy build up towers, temples, and "gorgeous" palaces for scoundrels and "such like."—*Freedom, London, April.*

**A Defense of the Opium-Habit.**—Indian opium is, as it always has been, the luxury of the rich in China, just as champagne is in Europe and America; the only difference between them being that, while the daily use of champagne, or other wines and spirits, malt liquors, etc., may prove deleterious, the smoking of pure extract of Indian monopoly-opium can, in itself, never be injurious to health, not even when indulged, so far as time and money wasted on it are concerned, to so-called excess. . . . Opium, in brief, is one of the greatest gifts of Providence to the people of the tropics; and not simply as a soothing adjuvant to the digestion of a vegetarian diet, such as that used by the Hindoos, and a prophylactic against malaria, through its specific action on the perspiration, the only secretion it stimulates, but, above all, because its use, like that of tea, coffee, and tobacco, anticipates and allays the natural thirst of mankind for alcoholic stimulants, which certainly cannot be safely indulged in by the emotional people of Southern Asia and Africa, except with the greatest circumspection and carefulness. Opium, furthermore, is one of the most economical of stimulants. The English drink-bill for 1891 was calculated by Mr. Dawson Burns in the *Times* for February 17, 1892, at £140,000,000. Sir John Hart calculates the Chinese annual opium-bill at £25,000,000; and were we, in this country, to substitute opium for wine and spirits, etc., our proportionate bill would be only £3,150,000, as against £140,000,000.—*Sir George Birdwood, quoted in Engineering, London, April 7.*



## SUMMARY OF PERIODICAL LITERATURE.

### BIOGRAPHICAL.

**Browning (Robert), The Man. Some Further Reminiscences.** William C. Kingsland, *Poet-Lore*, Boston, May.

BROWNING is represented as having a perfect horror of being made a show of, but his cosmopolitan nature led him to welcome any soul who loved him, whether he hailed from Belgravia or Whitechapel. He was modest and unassuming, his kindness of manner was proverbial, and his ways with little children were very beautiful. He was a true *man*, noble in life as in work.

**Liszt (Franz), Pianist, Composer, and Master.** W. S. B. M. *Music*, Chicago, May, 22 pp.

A BIOGRAPHICAL sketch defining the relation of Franz Liszt to the music of his time, with incidental reference to the musical geniuses of the early years of the century. The writer explains Liszt's hold upon the present generation by the fact that he wrote not merely according to *rule* but according to *feeling*.

**Murillo (Justi's).\*** Dr. Karl Neumann. *Preussische Jahrbücher*, Berlin, April, 5 pp.

JUSTI depicts Murillo as a man apart from his age, violating its prejudices, trampling on its prudery, yet conquering by the force of his genius. His chief characteristic is as a painter of ecstatic devotion, of miracles, and spiritual mysticism. A magician in his handling of color and light, his supernatural creations were all the idealized representations of living, breathing beings among the emotional people of the South.

**Prosper Merimee: A Biography based on Personal Recollections and Unpublished Documents.** Augustin Filon. *Revue des Deux Mondes*, Paris, April, 38 pp.

MERIMEE, novelist, archaeologist, essayist, and in all these capacities a master of the French style, was especially prominent during the Second Empire, having been a favorite of Empress Eugenie. She knew him from the time she was five years old; and it was from the Countess de Montigo, mother of Eugenie, that Merimee received the anecdote, afterward expanded into his story "Carmen," from which the Opera was written. This paper, the first of a series, describes his amours, his friendships, and his literary work down to his thirty-sixth year (1839). Among his acquaintances during this period was George Sand, and, in a country home in England, on the border of Wales, he knew Florence Nightingale as a girl of five years.

### EDUCATION, LITERATURE, ART.

**Beauty, Ideals of, in Keats and Browning.** Alice Groff, *Poet-Lore*, Boston, May, 7 pp.

KEATS is the apostle of the gospel of Beauty for Beauty's Sake. He is the poetic Pygmalion. His poetic form is the Galatea.

Browning does not concern himself with beauty *per se* either realistic or imaginative. Browning does not build himself an altar to any special cult and await the descent of the Divine fire. He is the poetic Prometheus who appropriates the Divine fire to himself for all men, and brings it down to them. The universe is at once his temple and his workshop. Whatever is, has for him the beauty of truth.

**Beethoven's Immortal Beloved.** Marianne Tenger. Translated from the German by Caroline T. Goodloe. *Music*, Chicago, May, 37 pp. With Portraits.

THE "Immortal Beloved" was the Countess Theresa Brunswick, who is described by one who knew her, Peter von Cornelius, as incomparable and sublime. The Countess had been Beethoven's pupil, and their love and betrothal and separation and all the incidents of their joint lives, are here depicted by one who appears to have stood on an intimate footing with the Brunswick family.

**Composers (Some Philadelphia).** A Native Philadelphian. *Music*, Chicago, May, 15 pp.

COMMENTS on the general backwardness of musical activity in Philadelphia, which is popularly ascribed to the influence of Quaker ancestry, and praises the musical work and influence of a number of Philadelphians, among them Mr. Chas. H. Jarvis, Mr. Michael

H. Cross, Mr. Charles H. Smith, Dr. W. W. Gilchrist, the blind organist, and David Wood.

**Garden in Stone (A).** A. E. P. R. Dowling. *Contemporary Review*, London, May, 17 pp.

THE Garden in Stone here alluded to is that which is the outcome of man's desire to embody in enduring material the beauty of which nature is so lavish. The paper is essentially a dissertation on Architecture, in which the author contends that in a study of the flora with which the Gothic artist adorned his structures, we may trace the growth of thought in Western Europe, and that a deeper study will reveal the symbolism thus embodied. He holds that the great fault in architecture to-day is its lack of originality; and that this lack makes it more an imposture than an art.

**Language (A Universal) The Introduction of, in Education.** Dr. A. Schroer, *Preussische Jahrbücher*, Berlin, April, 16 pp.

AFTER a short and condemnatory notice of Volapük and other artificial languages, the writer selects English as being the language in which the intellectual labors of the civilized world most generally find expression; as the language which already appeals to the greatest number of educated readers; and finally as the language in process of widest extension by the rapid increase of population in the English colonies and on the North American Continent.

The Editor Delbrück, after a complimentary notice of the writer's presentation of the subject, objects that it is as yet by no means demonstrated that a fruitful scientific life will develop itself in America, and passes thence to a consideration of the comparative methods of compulsory and elective study in the matter of classic and modern languages.

**Music-Lesson: A Chat.** Moritz Moskowski. *Music*, Chicago, May, 5 pp.

A LIGHT sketch, in which the writer narrates his experiences as a teacher of music. Most of his Berlin pupils were American ladies, of whom he says that they fail of the best results through too much dallying with different methods.

**Organ-Playing from Memory.** A Symposium. *Music*, Chicago, May, 10 pp.

THE question whether a composition can be best rendered from memory or by close attention to the notes is discussed from both sides. Some insist on the necessity of the notes to guard the performer against interpolations and inaccuracies. The consensus of opinion, however, is that it is necessary to memorize the notes to play with freedom, but that it is well to have them at hand in case of need.

**Schiller's Prinzessin von Celle.** Gustav Kettner. *Preussische Jahrbücher*, Berlin, April, 21 pp.

ACCESS to the MS. of Schiller's unfinished drama has enabled the writer, as he believes, to discern the unfolding of the conception in the poet's mind. The archives of the secret history of the Duchess of Hanover, spouse of George I., furnish the details of the political tragedy and of the love-story on which the drama is built.

**University Extension Examinations.** Edward T. Devine. *University Extension*, Phila., May, 8 pp.

THE examination scheme in vogue in America is extremely simple. The lecturer prepares the questions, and the certificate is issued on the sole recommendation of the lecturer. While this system may be abused, the writer thinks that it is preferable to the English system, where the examiner is never a lecturer, and the certificate is issued on the recommendation of the examiner.

**Violin (The) and Its Ancestry.** (Concluded.) W. Francis Gates. *Music*, Chicago, May, 12 pp.

THE violin reached nearly its present perfection under the Amati family, leaders of the Cremona school (1520-1650), and received its finishing touch from Stradivarius, who was in all probability a pupil of Amati.

It is assumed that the bow originated in India, passing thence into China and into Persia, where the conquering Arabs appropriated it.

The most ancient stringed instruments were twanged with a plectrum of quill or wood, which was gradually lengthened, and its original bent-bow form flattened into its present shape.

**What We Read.** Anton E. Schonbach. *Vom Fels zum Meer*, Stuttgart. No. 9. 6 pp.

THE writer opens with a discussion on the relative position of England and Germany in modern literature, and asserts that in so

\* Murillo, von Carl Justi. Leipzig, Seeman. 1802.

far as the drama is concerned, England is living on the reputation of previous centuries.

**Women's Higher Education in Ireland.** *Lyceum*, Dublin, April, 4¼ pp.

THIS article assumes that a fairly large number of Irish Catholic girls are pursuing "Higher Studies," and that many more would engage in them were such studies placed within their reach. Deprecating the education of Catholic girls at what he calls "Godless and heretical colleges," the writer advocates the establishment of colleges governed by a mixed Board of Trustees, but, in matters of secular and religious training, under the immediate charge of a principal who should be a nun.

#### POLITICAL.

**Home-Rule Bill (The) and the Canadian Constitution.** Hugh H. L. Bellot. *Westminster Rev.*, London, May, 7 pp.

THE argument of this paper starts from this declaration: What the Conservatives declare to be impossible and impracticable under the Home-Rule Bill of 1893 has "actually been in operation in Canada for twenty-six years, and that, too, under the British North America Act, 1867," for the placing of which on the statute book the Conservative Party was responsible. The conclusion is that, judging from what Home-Rule has accomplished for Canada, "Ireland will under a similar measure become peaceful and law-abiding, and, instead of a source of weakness, will become a tower of strength to Great Britain."

**Home-Rule Bill (the), The Financial Scheme of.** Nemo. *Contemporary Review*, London, May, 17 pp.

TAKING as his text a remark in Mr. Goschen's Manchester speech that "The financial clauses are dead," the writer naïvely remarks that "perhaps an independent *post-mortem* examination of the clauses may be permissible," and thereupon proceeds with a caustic defense of the financial scheme of the Home-Rule Bill. He claims that (1) it is simple in principle and calculated to avoid all complications of account; (2) under it the Imperial Government will take from Ireland (apart from the provisional arrangement, by which she is relieved of one-third of the police charges, and thus started with a working balance of £500,000) just what Great Britain is now satisfied to take; (3) no risk is taken in handing over to the Irish Government the collection of direct taxes and Excise duties on intoxicants, because the approximate amount of both these is well known, and still more because Ireland under the new plan will collect them for her own Government uses; (4) Customs duties will properly remain under Imperial control, thus insuring unity of commercial legislation throughout the United Kingdom, and the integrity of Free Trade.

**Home Rule (Some Aspects of).** W. E. H. Lecky. *Contemporary Review*, London, May, 13 pp.

As a historian, Mr. Lecky is well known, and has a high standing among all English-reading people. In this paper, he evidently writes as a partisan, and his criticism of the Home-Rule measure is tinged throughout with strong feeling. He says that in Ireland what Mr. Gladstone calls the "Voice of the Nation," has been manufactured by priestly prescription, by intimidation, by boycotting and coercion; that in the present Bill there is no guarantee for the protection of landed property; that it will be the ruin of all industrial enterprises, and already Irish securities have fallen more than three million pounds. In conclusion he says: "It is difficult to overestimate the blow given to public confidence and character and morals by the Parliamentary support which this mad scheme has obtained, and it will be long before Ireland recovers the injury it has done her."

**Legislators (The First) of Upper Canada.** (Illustrated serial article.) S. A. Carzon. *Dominion Illus. Monthly*, Montreal, April, 10 pp.

A SKETCH of the Governor of Upper Canada, General John J. Simcoe, and his contemporaries. Notes the effect of the Treaty of Ghent, by which France surrendered all her North American Dominions, and describes the Great Seal of Upper Canada.

**Masonic Government (A Model).** *Lyceum*, Dublin, May, 4½ pp.

THE writer contends that Masonry is a political force, irreligious in policy and principles, and says that it is the boast of the Masons of France, that they have established and now control the existing Republican Government, and quotes from the speeches of eminent Masons to substantiate the assertion. He says this political power has been used to secure the most important ministerial positions for

Masons, and calls attention to a resolution of the Grand Lodge (1891) requesting the Council of the Order to call together, whenever necessary, all members of Parliament belonging to the Order for the purpose of hearing the wishes of the "general body of Masons as well as the line of policy adopted by the Order."

#### RELIGIOUS.

**America, the Discovery of, Religious Character of.** Manuel Perez Villamil, Member of the Royal Academy of History, Madrid. *Catholic World*, New York, May, 17 pp. Illus.

PRESENTS historical data to show that Isabella, Columbus, and all the others assisting in the discovery of America, were moved by religious motives; that what they sought to accomplish was not so much acquisition of territory, accumulation of riches, or gratification of ambition, as the spread of the Gospel.

**Charles the Great—His Relation to the Church.** Bishop J. F. Hurst, LL.D. *Methodist Rev.*, New York, May-June, 12 pp.

THIS paper sketches the relations of Charles the Great to the Papacy, and especially notes the influence of his coronation by Leo III. upon Christendom as, on the one hand, it claimed the necessity as well as the right of Papal consecration to Imperial honors; while, on the other, it was in a sense an acknowledgment of the divine rights of kings.

**Columbus (Christopher), The Apotheosis of.** John J. O'Shea. *Catholic World*, New York, May, 13 pp. Illus.

THE character of Columbus as a man of peace, a man of religion, "is what makes the celebration at Chicago the most glorious event the world has ever witnessed." The writer sees in the Exposition the triumph of Religion and Intellect, and finds in this triumph the "true apotheosis of the immortal Genoese discoverer."

**Ethics and Theology as Related to Religion.** John Snyder. *Unitarian*, Boston, May, 4 pp.

SOCIETY is in possession of an incalculable amount of moral capital accumulated in connection with, if not as the direct fruits of, certain religious ideals and impulses. In view of the present conflict between science and religion the question arises: What hidden sources of moral force are generating a new spiritual life for the future? Science subordinates everything to law. Religion is based on the theory of man's moral freedom. True religion, to have any moral and spiritual value, begins only when man comes into conscious relation with God, and this is when any sound and satisfactory system of ethics must begin.

#### SCIENCE AND PHILOSOPHY.

**Ant-Guests (the), The International Relations of.** Hermann Reeker. *Die Natur*, Halle, April 29, 2 pp.

By "ant-guests" is meant those insects which ants domesticate, and which to a certain extent depend on special species of ants for maintenance and perpetuation. The present paper describes how these guests are treated. The investigations made by C. Wasman in this field extend over a period of seven years and embrace the motives which prompt host and guest to consort together.

**Bacilli, Are They Causes of Disease?** G. W. Bullman, M.A., B. Sc. *Westminster Rev.*, London, May, 7½ pp.

WHILE believing that there is strong evidence in proof of the proposition that bacteria are really the causes of disease, the writer states certain facts and considerations as opposing this, *i. e.*, bacteria found in the bodies of perfectly healthy persons; the loss of power in bacteria from successive cultivation, or what Pasteur terms "attenuation of the virus"; the comparative immunity from cholera of nurses and attendants; that in India cholera is regarded as non-contagious. On the other side of the question, the writer puts the conclusions of Dr. Haffkine, whose whole theory rests on the hypothesis that the microbe is the cause of disease. This is a very interesting and valuable presentation of both sides of the question.

**Electrical Exhibitors (Illustrative Diagrams).** *World's Fair Electrical Engineering*, Chicago, April, 6 pp.

GIVES a list of the exhibitors, and diagrams of the different floors of the Electricity Building, showing the spaces allotted the different nations, and declares that the display will be complete in every detail, and will be of acknowledged value from an educational, historical, and industrial point of view.

**Geography (The) of the Arab Authors.** J. Simonet. *El Centenario*, Madrid, No. 34, 10 pp.

AMONG the arguments brought forward to lessen the glory of



Columbus is that a knowledge of the New World was to be found in the works of the Arab writers in the early Middle Ages. Dr. Simonet treats this assumption with contempt. It is known that certain Arab writers believed in the globular shape of the earth; but their geography was extremely rude, and they did not have an exact knowledge of their own coasts, or any definite idea of the existence of the Canary Isles.

**Illumination (The Incandescent) at the World's Fair.** R. H. Pierce, Chief Electrical Engineer. *World's Fair Electrical Engineering*, Chicago, April, 10 pp. Illus.

THIS paper explains in detail the electric system for lighting the buildings and grounds at Jackson Park. The total capacity of the fourteen Westinghouse machines used aggregates 158,000 16-candle-power lamps. Much attention has been given to decorative lighting, especially of the Grand Basin and the Administration Building, which will be outlined in dotted lines of light.

**Insane (the), Modification in the Respiration of.** Theo. H. Kellogg, M.D. *Journal of Nervous and Mental Diseases*. New York, May, 13 pp.

THE chief modifications of respiration arise from those functional or organic disorders of nerve centres, so constantly present in the insane, and which frequently involve disorders of the motor, sensory, and trophic functions of the nervous system. This results in more or less paralysis or disturbance of the respiratory muscles as of the other muscles of the system.

**Resuscitation of the Apparently Drowned.** (Illustrated.) Frederick H. Keillick. *Dominion Illus. Monthly*, Montreal, April, 5 pp.

THIS paper calls attention to the importance of knowing what to do in case of a drowning accident, and explains in detail and with many cuts the most approved means of resuscitation. The two points to be aimed at are: First and immediately, the restoration of breathing; and secondly, after breathing is restored, the *promotion of warmth and circulation*.

**Rings, On the Formation of, as a Process of Disintegration.** Dr. M. Wilhelm Meyer. *Astronomy and Astro-Physics*. Northfield (Minn.), May, 6 pp.

THE writer opposes the view that the rings of Saturn are to be regarded as the formative stage of a spherical body. He holds, on the contrary, that these rings are the products of disintegration of several original satellites. The attractive power of the planet has a disintegrating effect upon a satellite falling towards its surface, and the fragments as they are thrown off arrange themselves in a ring, by which means the planet is spared the terrible catastrophe of the precipitation on it of the satellite mass as a whole.

**Stars (Double), The Evolution of.** C. H. Darwin. *Astronomy and Astro-Physics*, Northfield (Minn.), May.

THIS is a review of an essay by Mr. See and of the labors of Mr. Darwin himself, and of others in the same field. Mr. See's conclusion is that where there is gradual detachment from a rotating figure of equilibrium the detached portion will not normally be a ring, but that there will ensue two quasi-spheroidal masses of matter of comparable magnitude, assuming at first the form of a Jacobian ellipse, with a furrow nearly round the middle, so that it resembles an hour-glass with unequal bulbs. The neck of the hour-glass gets thinner and finally ruptures, and the figure of equilibrium henceforth consists of two detached masses.

**Stars (the Fixed), The Proper Motion of.** Leopold Ambronn. *Westermann's Monats-Hefte*, Braunschweig, May, 9 pp.

STARTS from the proposition that the observed deviation in the position of some of the fixed stars from the locations assigned to them by Hipparchus (about 180 to 125 B.C.) in his chart, demonstrates either that these stars have their own proper motion or that our solar system has its proper motion in space. The writer declares that Mädler's hypothesis of a central sun, which he located in the Pleiades group, around which the whole stellar system revolves, is no longer tenable.

**Sun-Spots, On the Origin of.** Egon von Oppolzer. *Astronomy and Astro-Physics*, Northfield (Minn.), May, 6 pp.

PICTURES a sun-spot as a cavity or depression in the condensed vapors of the atmosphere, upon the floor of which lies a layer of cooled vapor. Such a cavity is only conceivable when gases or vapors of higher temperature exist in it which hinder a condensation of the photospheric vapors. Above the layer of cooled vapor there prevails a heat which is abnormal, and is explicable readily and only by an atmospheric current flowing down from the chromo-

sphere upon the photosphere. This explanation rests on the problem of a periodic upward current in the Polar regions.

**Weismann's (Professor) Theories.** Herbert Spencer. *Contemporary Review*, London, May, 17 pp.

THIS paper is a postscript to the essay by Mr. Spencer on "The Inadequacy of Natural Selection," and deals with two of the fundamental theories of Professor Weismann. The author answers Mr. Wallace, Professor Lankester, and Dr. Romanes. In conclusion he says: A right answer to the question whether acquired characters are or are not inherited, underlies right beliefs not only in biology and psychology, but also in education, ethics, and politics.

#### SOCIOLOGICAL.

**Ann Arbor Strike (The).** Frank P. Sargent, Grand Master of the Brotherhood of Locomotive Firemen. *N. A. Rev.*, May, 6 pp.

THE trend of the paper is indicated in these words: "If the dictum of these Judges [Tafts and Ricks] is to stand as the law, the dearest rights of the citizen are swept away, and an autocracy is established."

**Capital and Labor, Division of the Products of Industry Between.** Eduard v. Hartmann. *Preussische Jahrbücher*, Berlin, April, 59 pp. II.

THIS paper is devoted mainly to the argument that the successful development of industry depends on the expansion of capital in, at least, an equal ratio with increase of laboring population. Interest is necessary to create this expansion of capital, and would have to be set aside for that purpose even in a purely socialistic state. It is further argued that the fair rate of interest is determined by a self-adjusting economic law: if capital increase, the amount of money seeking investment results in high wages, until the two are again in equilibrium.

**Confucius, The Ethics of, as Seen in Japan.** Rev. F. H. de Forest. *Andover Rev.*, May-June, 12 pp.

CLAIMS that the Confucian Code is responsible for much that is abnormal in Japanese life. The people are now seeking something better.

**Cotton as a Factor in Progress.** D. A. Tompkins. *Engineering Mag.*, May, 16 pp.

CONTENDS that Southern enterprise in the one item of cotton has developed an industry of more importance to the welfare of humanity at large than everything the Northern part of the Union has accomplished, put together.

**Couvade (The).** Dr. Otto Opel. *Die Natur*, Halle, 1½ pp.

TREATS of the custom still in vogue among many races, in accordance with which, when a woman is delivered of child, the husband is also brought to bed and treated as though he were in similar plight. When Froger in the last century reported the custom as existing among certain South American Indians, people generally were incredulous. Inquiry, however, showed that both Greek and Roman authors noticed the custom, which, according to Strabo, was practised by a Spanish Celtic race allied to the Irish and Basques. In recent years the subject has been treated at length by Quatrefages and Bachofen.

**Croton Valley Water-Shed (The) and Its Sponsors.** J. W. Adams. *Sanitarian*, New York, May, 7 pp. Illus.

THE writer points out the dangers to New York City from the pollution of the Croton River; he criticises the Webster Bill because (1) of the "enormous power" it gives to a single man; (2) "it does not give power to make and enforce sanitary regulations"; (3) "it does not require the adoption of a plan for sewage-disposal devised or approved by sanitary experts and engineers"; and (4) "although it gives authority to abate nuisances, it does not forbid the creation of nuisances."

**Eight-Hours Question (The).** J. T. Blanchard. *Westminster Rev.*, London, May, 27½ pp.

THE aim of this paper is to point out what, from an eclectic point of view, are the consequences likely to arise from the legal enforcement of the eight-hours movement. In regard to Product the writer says: "For the present, it may be granted that, under the new departure, the total product of the country would not be lessened. As to the wages it is contended that the short-hours movement has no innate potency to raise them; that the rise that has taken place has been due to cheaper and more abundant raw material, and to the opening of new markets and expansion of old ones; that the workers are likely to suffer from a diminution of their real wages,

i. e., the purchasing power of their wages; that if it be true that there is a certain proportion between work and reward the operative cannot expect to receive a ten-hours remuneration for eight hours' labor.

**European Peasants as Immigrants.** N. S. Shaler. *Atlantic*, May, 9 pp.

PROFESSOR SHALER points out special characteristics of European peasants in which they differ from the American workmen—their lack of ambition, their satisfaction with their lot, their ignorance, and claims that America "could never have been founded if the first European colonists had been of peasant stock."

**Indians (Our), Are They Becoming Extinct?** Major J. W. Powell, Director U. S. Geological Survey, *Forum*, May, 12 pp.

THE writer says that at the time of the Columbian discovery there were probably not more than 500,000 to 1,000,000 Indians within the territory of the United States. Now there are 250,000. He holds that the chief sources of the depletion of the Indians are "wars with civilized nations, inter-tribal wars, and loss of sterling virtues."

**Industrial Schools and Juvenile Crime.** The Rev. A. A. W. Drew. *Contemporary Review*, London, May, 11 pp.

HEREIN the writer sets forth that in 1869, the year before the first School Board Act was passed, 10,314 criminals under the age of sixteen years were committed to prisons in England, while the last completed returns (1891) show that in that year only 3,855 were so committed. He also shows that the number in industrial schools has increased from 2,566 in 1866 to 23,688 in 1891. He contends that Parliament should enact that no child under sixteen should ever be sent to prison, because it would there come into contact with hardened criminals and learn the worst lessons in crime.

**Italy, The Soldiers of.** Francisco Barado. *La Illustration Espanola Y Americana*, Madrid, April.

MORE than any other, the Italian soldiery has changed since the Middle Ages. The little States and Principalities of the Latin Peninsula were formerly almost without infantry. Their forces were composed of mounted men, often of nothing but knights and their squires, and in the mountains and forests were often quite helpless. The severe losses sustained in battle with the Swiss mountaineers and Spanish arquebusiers convinced the Italian monarchs of the importance of infantry, and since the battle of Pavia—described at some length—the Italian cavalry has degenerated while the infantry is now the pride of the nation.

**Jews (the), The Preservation of.** Heinrich Stern, M.D., Ph.D. *Menorah*, May, 8 pp.

THE argument is that the preservation of the Jews as a people is due to their religion; an abandonment of their religious laws will result in a deterioration of the race.

**Labor Decisions (The Toledo):** Recent Labor Rulings by Federal Courts. Aldace F. Walker, Chairman Western Traffic Asso. Commissioners. Compulsory Arbitration an Impossible Remedy, Carroll D. Wright, U. S. Commissioner of Labor. *Forum*, May, 20½ pp.

THE first paper is a consideration of the opinions on the rights and obligations of workmen recently rendered by Judges Taft, Ricks, Speer, and Billings, and fully endorses the rulings. The second writer argues that compulsory arbitration is "simply another name for a suit at law."

**Landlord's (The) Vocation.** *Lyceum*, Dublin, April, 6 pp.

THIS paper asserts that "apart from any misuse of landlord rights, public opinion is not disposed to regard with tolerance the existence of a class whose whole occupation is landowning," and that "landlordism has its duties as well as rights," and should make some contribution to the productive industry conducted upon the soil and the well-being of the workers. He commends to the attention of landlords a book published in 1738 by the Rev. Samuel Madden, D.D., of Trinity College, entitled "Reflections and Resolutions Proper for the Gentlemen of Ireland," and gives eight of the "Resolutions," the most striking of which is "to use no sort of clothes and furniture which are not manufactured in Ireland."

**Women (Catholic), Some Noble Work of.** L. A. Toomy. *Catholic World*, New York, May, 9½ pp.

SKETCHES the work of several organizations among the poor and the outcast; notably the Little Sisters of the Poor, and their work among the aged, the foundlings, and the working-girls; the Sisters of Divine Compassion, who give themselves to the reformation of

young girls; the Franciscan Sisters, who live among the lepers; and the Young Ladies' Charitable Association of Boston, which has established a free home for consumptives.

#### UNCLASSIFIED.

**Alsace-Lorraine and the Vosges.** Max Ring. *Westermann's Monatshefte*, Braunschweig, May, 22 pp. II. (conclusion).

DESCRIBES the natural beauties of the two provinces. With fifteen illustrations of scenery and architecture.

**Battles (the Great) of the Last Century, The Sacrifice of Men in.** Dr. Gustav Roloff. *Preussische Jahrbücher*, Berlin, April, 47 pp.

THE writer raises the question whether improvement in arms of precision and in tactics is, or is not, attended with any corresponding increase of mortality, and puts it to the test by a comparison of the statistics of the great battles of the century. The results show a fluctuating tendency, but, on the whole, that modern wars are less destructive than earlier wars.

**Chicago, 'Tis Sixty Years Since in.** John Dean Caton. *Atlantic*, May, 9 pp.

TREATS of the growth and expansion of Chicago during the past sixty years. In 1833, Chicago had practically no existence except in name. This article is especially interesting in showing the difficulties that had to be overcome to build a city where Chicago now stands.

**Columbian Exposition (The) and American Civilization.** Henry van Brunt. *Atlantic*, May, 11 pp.

THE writer claims that the choice of Chicago instead of New York has already been fully justified by the results in educating the people of the West. He believes that the Exposition will give to the progress of the Nation, especially of the West, a sudden and mighty forward impulse, and especially will this be manifest in the direction of improved architecture.

**Columbian Relics.** *Chaperone*, St. Louis, May, 1 p.

THE relics especially noticed, which have been collected at Chicago, are "The Book of Privileges," by which Spain granted to Columbus and his descendants for ever an eighth of all the lands he discovered; the original of the decree which elevated Columbus to the Admiralty of the Seas, signed by Ferdinand and Isabella; his last will and testament; the breviary given to him by Alexander VI.; the first Chart of America; and the works of Marco Polo, "De Imagine Mundi."

**Cricket in Canada.** (Concluding paper, illustrated.) G. G. S. Lindsey. *Dominion Illus. Monthly*, Montreal, April, 8 pp.

HISTORY of cricketing and distinguished cricket-players in the Dominion.

**France and England, A Bridge Between.** *Chaperone*, St. Louis, May, 2 pp.

IT is proposed to build a bridge across the narrowest part of the English Channel, between Folkestone and Cape Gris-nez. Some idea of the vastness of the structure may be had by a comparison with the bridge between New York and Brooklyn, which is about 5,400 feet, while that proposed to span the Channel will be 101,000 feet. The cost of the enterprise is estimated at £34,000,000, or nearly double that of the Suez Canal.

**Guiana (Dutch), The Gold Fields of.** A. J. Mather. *Engineering Mag.*, May, 14 pp.

THE wealth of the region is pictured as almost fabulous. One mine, purchased by an American syndicate in 1892, has produced as high as \$85,000 in one year, worked in the disadvantageous way peculiar to the country. The writer says: "This territory is now awaiting the talismanic touch of American enterprise."

**Hawaii, The Island of.** Frank H. Dickey, *Chaperone*, St. Louis, May, illus.

A GOOD guide-paper for intending tourists

**Japanese Smile (The).** Lafcadio Hearn. *Atlantic*, May, 12 pp.

THE Japanese smile is a race characteristic, and is oftentimes considered by foreigners as signifying insincerity. This writer tells us that the Japanese child is born smiling, that smiling is an elaborate and long-cultivated etiquette; that it is a silent language telling of their happy character.

**Jekyl Island, The Legends of.** Franklin H. Head. *New England Mag.*, Boston, May, 6 pp.

THE legendary lore of Jekyl Island appears to have consisted chiefly in its having been the gubernatorial home of General Ogleshorpe.



## BOOKS AND BOOK-WRITERS.

## THE DUKE OF ARGYLL'S UNSEEN FOUNDATIONS.

THIS book\* has attracted great attention on both sides of the Atlantic. Its thesis is thus summed up by the *Edinburgh Review*:

"According to the Duke, the first of the unseen foundations of society is the right of possession, and his whole book is an elaborate exposition of this doctrine. The older economists, the Duke thinks, have laid too little stress on the idea of possession."

The *Edinburgh* bestows on the volume very high praise, yet the praise is not without reservations:

"It is the book of a man who has eyes to see and heart to understand, and who has set down for us in a clear, distinct, and accurate shape what it is that he has seen and understood. But more than this: the Duke not only puts before us, with lively and luminous diction, what he holds on the important theme with which he deals; he also shows us how it was that he came to hold it. Hence, his work has the additional charm of that inwardness (if we may use the word) which renders autobiography so especially fascinating."

"His thirteenth chapter—an elaborate reply to Mr. Henry George—seems equally unnecessary. We readily admit that it is one of the brightest passages in the whole book, and that it would form, if it were published separately, an admirable paper. But we cannot think that it has any right to a place in the present work. The Duke seems to attach too much importance to Mr. George's proposals; he takes them too seriously; and he examines them in a tone and with a temper which are unusual in a grave economical treatise. We have ourselves no sympathy with Mr. George's suggestions; we are as much opposed to the confiscation or State resumption of property as the Duke himself. But we are not prepared, because we differ from an opponent, to endorse the view that 'the world has never seen such a preacher of unrighteousness,' or to declare that 'everything in America is on a gigantic scale, even its forms of villainy, and the villainy advocated by Mr. George is an illustration of this as striking as the mammoth caves of Kentucky, or the frauds of the celebrated 'Tammany Ring' in New York.' Such language defeats its own object."

The elaborate examination of the author's position by the *Edinburgh* ends thus:

"We may even go one step further, and say that we prefer the old-fashioned phrase—land, labor, and capital—to the new formula—mind, matter, and opportunity—which the Duke desires to substitute for it. . . . But, though we are not prepared to accept the Duke's formula, we gladly acknowledge that he has done good service in emphasizing the importance of mental energy in the sphere of economics. . . . So we also desire to express our gratitude to him for proving that the lessons of political economy may be conveyed in language which plain men can follow, and by illustrations which plain men can understand."

The *Quarterly Review* (London) is equally laudatory in discussing at considerable length the arguments of the author, yet has fault to find even with his fundamental proposition:

"We can hardly accept the definition of wealth on which he has bestowed such abundant pains, and which is the corner-stone elect, precious, whereon is built the argument of several of his chapters. 'Wealth,' he tells us, 'is the possession, in comparative abundance, of things which are legitimate objects of human desire, and are desired by men who are able as well as anxious to acquire them at the cost of some sacrifice or of some exertion.' It appears to us that the adjective legitimate in this definition cannot stand. . . . Possession is one thing; property is quite another. A thief, by availing himself of possibility and power, may possess my watch. But he would have no property in it, for he would have acquired no right to it through the unethical exercise of his personality whereby he obtained it; he would have no title to it which the public authority would protect, title being *justa causa possidendi*. Such is the true account of the right of private property. Its law is ethical. . . . We can only further observe, in concluding our notice of the Duke of Argyll's valuable book, that it would, in our judgment, have been more valuable still if he had firmly grasped and strongly insisted upon this great truth of the ethical conditions of property."

The volume has found at least one critic who thoroughly approves of it and the unqualified praise which follows of the *Saturday Review* (London) is a fair summing-up of that periodical's views in regard to the work:

"If there is any sensible man in these days who regrets being an ignoramus—and whoever does is signally ungrateful for his blessings—he cannot do better than study the admirable but merciless criticism

of some of the most familiar doctrines both of the old and the new political economy which the Duke of Argyll has just published."

Some complimentary things are said about the work by the *Westminster Review* (London), yet important exceptions are taken to the views and mode of treatment of the author:

"The Duke of Argyll evidently leans too much to contentment with the state of things which exists; he is too inclined to argue that the development of society has been and always must be satisfactory without the interference of economists. Herein we have the weak point of the book. . . . Looking at the book as a whole there is no doubt of its value as a stimulus to original thought; its contention that the basis of economics has not been broad enough is not entirely new, and is not altogether true. Mill admitted that it was for the politician to step in where the economist stopped; the modern view is, perhaps, inclined to adapt economic laws to a preconceived political view. The Duke of Argyll does not himself define the boundaries of the basis on which he would build; his book leaves us in some difficulty simply because it is indeterminate. It is rather too dogmatic and not sufficiently didactic."

On this side of the ocean the "Unseen Foundations" does not stand high in the estimation of some critics.

The *Atlantic Monthly* (Boston) expresses this opinion of the book:

"Whether in eloquent appeal for more consideration to be given to the unseen agents of production as against the material ones, to mind as against matter, or whether in bitter denunciation of the 'profligate conclusions' of all who would attack the established ideas about property and land-holding, we recognize the spirit and the state of mind of a prominent member of those *fruges consumere nati*. Much useful historical information is scattered through the work, and there are some shrewd remarks on municipal government. The book is of interest because all economic questions must be considered from different standpoints, but its deductions will never bear the weight of those of a master. It brushes away some cobwebs, but adds little to the economic building."

Nearly four columns are devoted to the work by *The New York Sun* (M. W. H.) almost entirely an analysis of its contents. All that is said in the way of criticism is this:

"In a large octavo volume of nearly six hundred pages, the Duke of Argyll discusses some of the fundamental questions to which different answers have been given by the orthodox economists on the one hand, and by the Socialists on the other. The author occupies a middle ground, for, while he firmly believes that individualism should be the core principle of human society, he holds that the Manchester school failed to recognize that individuals have duties as well as rights. The Duke's views on social and economical subjects have from time to time been indicated in controversial articles, but the book before us is substantially new, only one of the eighteen chapters having previously appeared in a monthly review. This is by no means a dry treatise, the style being both clear and attractive and enriched with a singularly wide knowledge of history."

A marked contrast to all the foregoing criticisms on the Duke's book is furnished by *The Evening Post* (New York) which does not hesitate to ridicule the author.

"My mind conceives nothing narrow or limited," wrote Prince Metternich in his diary, in 1819. 'I always go, on every side, far beyond all that occupies the greater number of men of business; I cover ground infinitely larger than they can see or wish to see. I cannot help saying to myself twenty times a day: Good God! how right I am, and how wrong they are. . . . At the present moment every one is wrong except myself.'

"This language accurately expresses the attitude of the Duke of Argyll, if not towards all mankind, at least towards the expounders of economic science. Those of the present day are granted a certain modicum of commendation in so far as they have repudiated the dogmas of their predecessors, but even in this repudiation they have not discriminated wisely, while their own conclusions are lame and impotent."

"The only proper course to pursue in establishing the science of economics is obligingly communicated to the world by the Duke of Argyll. It is to take such specimens of 'the noble coinage of common speech' as are deemed suitable for the purpose, and meditate upon them until their full meaning becomes clear. Value is thus disposed of in a paragraph, and we are assured that what meaning there is left in the word after this drastic analysis is not worth expressing. Wealth, however, receives a fuller treatment, and the definition of it is really the Duke of Argyll's chief achievement in this volume."

"The only true definition of wealth is as follows: It is (1) the Possession (with a large P), (2) in comparative abundance, (3) of things (4) which are legitimate objects of human desire, (5) not obtainable without some sacrifice or some exertion, (6) and which are accessible to men able, as well as anxious, to acquire them. Here we have the truth, the whole truth, and nothing but the truth. There is nothing omitted nor anything omissible, and an apocalyptic denunciation is pronounced upon any man who shall presume to add unto or to take away from the words that are here written."

"We have neither space nor patience to follow further the divaga-

\*The Unseen Foundations of Society. An Examination of the Fallacies and Failures of Economic Science due to Neglected Elements. By the Duke of Argyll, K.G., K.T. London: John Murray; New York: Charles Scribner's Sons. 1893.

tions of this aristocratic but absurd author, who actually asserts of his puerile travesty of scientific method: 'Never was there a more searching light thrown by any process so simple upon the direction, the methods, and the scope of a great inquiry.' He declares that the handling of this inquiry by others has been unphilosophical and unscientific, and in the same breath maintains that his analysis defines a 'science' that comprehends not only the whole history and the whole nature of man, but the entire domain of external nature in all its relations to the human race.

"It is idle to criticise a definition of wealth which is explicitly stated to include among 'things' all conceptions definite enough to be referred to in human speech, including the idea of the Supreme Being. The virtues fit into this definition exactly, but it is a grotesque political economy that should treat of the production, distribution, and exchange of chastity and temperance."

#### PIERCE'S LIFE OF CHARLES SUMNER.

THE third and fourth volumes of Mr. Pierce's biography of Charles Sumner\* have just appeared. For these two volumes, as well as for the whole work, *The Press* (Philadelphia) has naught but words of praise:

"Mr. Pierce relates the story of the San Domingo scheme and the estrangement of Grant and Sumner with singular fairness. He offers us, in fact, a portrait of his subject which no dispassionate reader can fail to recognize as genuine. The published correspondence, containing letters from or to Bright, Cobden, and Gladstone, Hamilton Fish, Agassiz, and the Duchess of Argyll, is full of interest. Indeed, the work stands now in its entirety as the authentic, sufficient, and trustworthy biography of Charles Sumner."

Laudatory, too, are the observations of *The Tribune* (New York), which finds, however, one serious blemish in the book.

"The completion of this admirable biography has been deferred for many years through various causes, chief among which is the exhaustive nature of the work. Mr. Sumner throughout his life enjoyed the intimate friendship of many famous men and women at home and abroad, and maintained a voluminous correspondence with them. As Mr. Pierce has aimed to include in this memoir the letters and speeches of the great Senator, the labor of collecting and digesting the material has been very great.

"The same refinement of taste and accuracy of judgment which Mr. Sumner displayed in the preparation of his speeches and in the details of ordinary correspondence are conspicuous in these volumes. It is preëminently such a biography as would have met with his hearty approval, and as he was one of the most critical of writers, that is, perhaps, the highest praise that can be bestowed upon Mr. Pierce's work.

"In his comments upon Secretary Fish's insult in the Motley papers, the author goes across the border of impartial narration of historical events, and offends the proprieties of biographical writing. The provocation may have been great, but temperate criticism would have been more effective than overheated strictures. This is, however, a slight flaw in comparison with the many excellencies and literary merits of this work. It is a noble biography, worthy in every respect of the intellectual giant and 'white-souled statesman' whose great deeds it records."

"The exhaustive nature of the work," which appears to *The Tribune* to be a great merit, seems to *The Times* (New York) a grievous fault:

"So many years have elapsed since the earliest portion of this work appeared that many readers may be surprised at the publication of these final volumes in a work filling four volumes. Sumner had been less than five years dead when the first two volumes were issued, but a period of nearly fifteen years has passed between that publication and the present.

"It would not be just to say of the work, as Lowell said of Masson's 'Life of Milton,' that it is the history of a century, 'interrupted now and then by an unexpected apparition of Milton, who, like Paul Pry, just pops in and hopes he does not intrude,' for Mr. Pierce confines himself strictly to public questions in which Sumner bore his part. It remains true, however, that the strictly personal portions of this narrative constitute the smallest proportion of the whole. Mr. Pierce has elaborated his narrative far beyond the limits which biographical requirements really called for. No work in our times resembles it in this respect so much as the biography of Garrison by his sons, on which we have had occasion already to comment as a noble specimen of biographical industry carried to excess.

"We find in these four stout volumes about 2,400 pages of from 400 to 600 words each, and a rough estimate will give us about 1,200,000 words as the total contents. It is true that this falls a little below the 1,500,000 words which Messrs. Nicolay and Hay devoted to the life of Lincoln, but it is also true that it nearly equals the words which Bancroft bestowed upon the history of the United States, roughly speaking, 1,350,000 words. Among what collections of vast and unwieldy books may we not eventually be carried should this kind of exaggeration be not checked?"

\* Memoir and Letters of Charles Sumner. By Edward L. Pierce. Vols. III. and IV. 1845-1874. 8vo. Boston: Roberts Brothers.

#### TWO NOVELS BY AMERICAN WRITERS.

OF "The World of Chance,"\* Mr. Howells's latest production there are various estimates, which, in general, agree in saying that it is good of its kind. No one speaks more highly of the story than the critic of *The Tribune* (Detroit):

"'The World of Chance' strikes us as one of the most finished and perfect of Mr. Howells's novels. It is Howellsesque, of course, in its satiric humor, and the author's 'go' at publishers, the book trade, and the critics of the photographic and commonplace in fiction is quite relishable. The sociological element is apparent, but not a leading motive, and finds its natural place. No one of our novelists is doing just the work that Mr. Howells is in catching the distinctive phases of our modern multifarious life and placing them before us with fine analytic touch, and surely there is no one who can do that work quite so well."

*The Tribune* (Chicago) pitches its criticism in a lower key:

"It is to be feared that some readers 'will not stand' 'The World of Chance.' It is formless, they will say; the author has made a haul with his drag-net, has described his catch in detail, has dumped back into the stream the creatures that didn't die on his hands, and he calls the result a novel. One need not be a convert to the author's methods, however, in order to acknowledge the many excellencies of his work."

The opinion of *The Interior* (Chicago) cannot be called enthusiastic:

"Considered seriously, conscientiously, and thoughtfully from the proverbial standpoint of the critic who dares to criticise what he could not approach, the work is clever, while it contains nothing lasting, nothing remarkable. It is in no sense what Mr. Howells himself calls 'the great American novel,' but it is a chapter out of life unfolded with pleasant results; it is nothing if not creditable to its author, and it serves the purpose which many good men have been born to serve, of bridging the chasm between the heights of genius, and saving fiction from going down, in the interim, into the valley of hopeless mediocrity."

The incidents of the tale are thus summed up by *The Sun* (New York):

"Mr. Howells tells of a young author who came to New York with the manuscript of a novel in his satchel, and of the young author's experiences, literary, social, and emotional, during the year which it took to get the novel accepted and published and to sell 40,000 copies of it. . . . Mr. Howells does not tell us what element it was in this work which recommended it to its 40,000 purchasers. It may have been the duplex suggestion of Thackeray and Hawthorne which was in it, or the fact that the love experience was the author's own, or the hypnotic episode, or the disastrous and tragic ending. Of the numerous publishers' readers who examined it in manuscript none was able to discover any reason why it should be successful, and various friends of the author to whom it was submitted were likewise unable to say, when pushed for a sincere opinion, that they should think it a novel which would be wanted. But the world of chance came to its assistance. It was handy when the publisher with the new baby needed a book immediately and no other book was convenient; and three weeks after its appearance, the understudy of an influential critic who was temporarily indisposed wrote a three-column paean about it; and on account of the paean, or the vigorous advertising by the publisher which followed, or for some other reason, it got to the 40,000 mark, where it stopped, and a copy was never sold afterward.

"It may be good realism to condemn the heroine to perpetual spinsterhood, and to close up the book with the well-satisfied hero about to fall a-snoring in a sleeping-car, but except as it may serve realism we consider the notion to be altogether abominable."

It is evident that *The Times* (New York) does not anticipate a long life for Mr. Howells's story:

"It may be said that 'The World of Chance' is a Socialistic novel. There is certainly a good deal of Socialism in it, presented (if tentatively and from the point of view of the observer) at least with seriousness. The more logical among social regenerators, however, would hardly consider that it added to the literature of the cause.

"If we knew nothing of Mr. Howells beyond what we read in 'The World of Chance,' we might consider that he set the reorganization of society in a most discouraging light, for the most intense of his little band of reformers commits suicide in a fit of mania, while the old man himself dies after having given over one scheme and another, though keeping his faith to the end.

"In leaving the book, so curiously blended of accomplishments and beginnings, one is tempted, as with a young writer, to look forward a decade and wonder what will come of it."

There is much to be commended in the book, thinks *The Athenæum* (London):

"The book contains excellent matter for a collection of wit and

\* The World of Chance. A Novel. By W. D. Howells. New York: Harper & Brothers.



wisdom, and more than one of the characters are portrayed with a power which even Mr. Howells's analysis has never surpassed. . . . The interest of the story is wonderfully well sustained with a strong current of humor which neatly avoids being cynical. . . . The expressions 'hero' and 'heroine' may be used to indicate the principal persons in the story, but such terms are ridiculous as applied to Mr. Howells's characters. Such as he is, however—clever, self-conscious, and intensely respectable—the hero is presented to the reader as a complete and penetrating study of a bit of true human nature. Within the limits he has imposed Mr. Howells has never done a more searching and artistic piece of work."

Another novel alluded to in our caption is entitled "Elizabeth, Christian Scientist," by Miss Matt Crim.\* If a prophet is without honor in his own country, the same thing cannot be always said of a woman who writes fiction, as witness this from *The Constitution* (Atlanta):

"Of 'Elizabeth, Christian Scientist,' it may be said that in some respects it is faultless. The story is a quiet one and the arguments which it presents for the Christian Science cult are enthusiastic if not always logical. It is written by a woman and we would, therefore, have to expect more enthusiasm than logic. It is a book with a trend and a purpose. Elizabeth, by the way, is a heroine of no common sort. There is a glow of life about the character which makes her real and her steadfast zeal illumines her words and actions.

"Miss Crim commands a style which is always graceful and well toned. This is one of the striking features of the book. Taken altogether it has that degree of excellence which will carry it through more than one edition and will win renewed praise for its author, to whom the commendation of the critics has almost become a familiar sound. In Atlanta the book will be read with a double interest, because to the interest of the story will be added the local charm that it was written by a native Atlantan."

In the more northerly latitude of Minneapolis, according to *The Journal* of that city, the story is not entitled to rank quite so high:

"Seriously speaking, if Christian Science is as attractive a study as Miss Crim makes it and as efficacious, it is certainly valuable, but its practicable value is a thing that has been variously demonstrated, and is therefore a matter of individual opinion. Miss Crim can write a better novel than this one; she has sacrificed literary quality to the expounding of her doctrines, and were it not for the unique characters her book introduces us to, she would fall short of a real interest. Given a Southern landscape and the legitimate figures to people it, this author will construct a really fine novel; but in 'Elizabeth, Christian Scientist' she is not seen at her best. As a lecturer on the science she doubtless would succeed, but when she combines the science and fiction she is out of her element."

Still further goes *The Times* (New York), which thinks the story likely to have a bad moral effect:

"Miss Matt Crim gives us the alluring side of what is nothing more nor less than superstition, and one might couple the adjective 'gross' with the substantive. . . . It is the moral effects of a book of this kind, which, contrary to our usual method of treating fiction, occupy most of our attention. Propagate ideas of this kind, and fatalism of the most absolute Islamic kind sets in, with all the unfortunate *laissez-faire* tendencies. As to the literary portion of Miss Crim's romance, it is cleverly worked up. Elizabeth is a nice heroine, as honest as the day, and believes in herself and her powers."

#### NOTES AND COMMENTS.

The Th. Bentzon, an article by whom on "Novel Writers of the Southern States" was translated for last week's LITERARY DIGEST, is Madame Blanc-Bentzon, who has done much to popularize recent English and American literature in France.

The *Athenæum* has printed for Sampson, Low, & Co., an advertisement of the Life of Farragut in the Great Commanders Series, in which the work is described as "a biography based on family papers of the great Confederate (sic) Admiral."—*The Times*

The conditions of "life on the other side" have, we are assured, been communicated by means of automatic writing to three receptive friends, who give the valuable disclosure of "things that must shortly come to pass" in a volume published by Messrs. Simpkin, Marshall, & Co., under the title of "I Awoke."

One of the short-comings of realism Professor A. S. Hardy, the novelist, thus pungently points out: "A man nowadays goes out and the first thing he sees is a mud-puddle, which thereupon he

describes. But if you look sharp enough and long enough, you can see at the bottom of every mud-puddle the sky; and that's just what your modern realist does not see."

Mr. John Addington Symonds died almost at the very moment when the latest production of his pen, "Walt Whitman: A Study," was coming from the press. Of the "Study" *The Literary World* (London) says: "The book will send its readers afresh to the study of Walt Whitman, or if they have not yet forced their way through that thorniest of poetic brakes, it will give them courage and resolution to do so. Now that the 'good gray poet' has gone, he looms the larger on the boundless prairie of American literature—a prairie on which, at present, living poets are but dimly perceptible."

There appeared in our last week's issue the digest of a paper in *The Nineteenth Century* by Mr. Wilfrid Scawen Blunt. To our digest we gave the title "The Young Khedive's View of the Quarrel between Him and the English," in accordance with an announcement by the publishers of *The Nineteenth Century* that Mr. Blunt's article contained "an authoritative statement of the Khedive's personal views." Mr. Blunt has denied the right of those responsible to make the announcement they did. In a letter to *The Times* he has charged the publishers with exceeding their authority. To this the *Editor*, Mr. Knowles, has replied as follows:

"The publishers of *The Nineteenth Century* were authorized by me, and not by Mr. Blunt, to make the statement they did about his article on Lord Cromer and the Khedive. I had been assured by Mr. Blunt, in a letter which can, by his leave, be published, that his statements were to be the Khedive's political ideas communicated to Mr. Blunt personally, and which the Khedive had asked him to put before the British public."

A just inference from this seems to be that Mr. Blunt got his article accepted on a certain representation, the substance of which the editor felt himself at liberty to communicate to his readers.

#### BOOKS OF THE WEEK.

##### AMERICAN AND ENGLISH.

Chess Brilliances (Modern). G. H. D. Gossip. Ward & Downey, London, 1s. A collection of seventy-five of the most brilliant games of modern tournaments and matches.

Civilization and Progress. John Beattie Crozier. Longmans, Green, & Co. Cloth, Third Ed., Revised and Enlarged, \$4.50. The London *Spectator* speaks of the book as "a book far less superficial than Mr. Buckle's."

Dictator (The). A Novel of Politics and Society. Justice McCarthy, M.P. Harper and Brothers. Cloth, \$1.25.

History, The Principles of. Johann Gustav Droysen, Late Prof. of History in the University of Berlin. Trans. by E. Benj. Andrews, President of Brown University. Ginn & Co., Boston. Cloth, \$1.10. This book has been called a syllabus of what are considered the best lectures ever delivered upon the Encyclopædia and Methodology of History.

Madame Rosely. From the French of Mlle. V. Monnot. Cassell Pub. Co. Cloth, \$1. This book portrays the success of one who served God in adversity as well as in prosperity.

Marriage (A) of Reason. Maurice Francis Egan. J. Murphy & Co., Baltimore. Cloth, \$1.50. The moral of this story, written from a Roman Catholic point of view, is against mixed marriages.

Marriage, The Perversion of; The Crowning Sin of the Age. Brevard D. Sinclair. H. L. Hastings, Boston. Cloth, \$1.

Napoleon: A Drama. Richmond Sheffield Dement. With Appendix. Knight, Leonard, & Co., Chicago. Cloth, illus. The author, in the Preface, says: "I have endeavored to portray Napoleon as I am convinced he will appear in a not far-distant period of unfettered truth." The Appendix is Napoleon's testimony to the Divinity of Christ.

Non-Conformity, Three Centuries of. History of the Five Churches of England from the Reformation to 1858. Herbert S. Skeats. With a Continuation to 1891, by Chas. S. Miall. Alexander & Shephard, London. Cloth, 6s.

Oratory (Forensic). A Manual for Advocates. W. C. Robinson, LL.D., Prof. of Law in Yale University. Little, Brown, & Co., Boston. Law sheep, \$3. This is a study of oratory and its application to the work of the lawyer.

Philosophy and Political Economy In Some of Their Historical Relations. James Bonar, M.A., LL.D., Author of "Malthus and his Work." Macmillan & Co. Cloth, \$2.75.

Prince Hermann, Regent. (Les Rois en 1900.) From the French of Jules Lemaitre. Cassell Pub. Co. Paper, 50c. The book shows the failure of a King who desired to yield to the demands of the Socialists.

Princeton Sermons. Chiefly by the Professors in Princeton Theological Seminary. Fleming H. Revell Co., New York and Chicago. Cloth. Sixteen sermons representing the ordinary sermons preached in the chapel of the Theological Seminary at Princeton.

Queensland, Letters From. By *The Times* Special Correspondent. Reprinted from *The Times* of December, 1892, January and February, 1893. Macmillan & Co. Cloth, 80c.

Sanctified Spice; or, Pungent Seasonings from the Pulpit. Madison C. Peters. Milbur B. Ketcham. Cloth, \$1.50.

Stage (the), Shadows of. William Winter. Macmillan & Co. Cloth, 75 c. *The Dramatic Mirror* speaks of this book as a "valuable contribution to stage literature."

Two of Them, and Other Stories. J. M. Barrie, Lowell. Coryell & Co. Cloth, \$1.25. This is Mr. Barrie's latest work.

Under the Great Seal. Joseph Hatton. Cassell Pub. Co. Cloth, \$1.

\*Elizabeth, Christian Scientist. By Matt Crim. New York: Charles L. Webster & Co.

## The Press.

### ACTIVITIES OF WOMEN.

The recent municipal elections in Kansas, at which women voted in large numbers, the opening at the World's Fair of the beautiful building especially devoted to woman and her work, and the beginning there on Monday of last week of a series of Congresses to illustrate and celebrate the progress of women, have served as a general basis for numerous comments by the press, not only upon those events, but upon the general political, social, and industrial relations of women.

#### Women at the World's Fair.

*The Advertiser, Boston, May 5.*—There is good reason for some national pride in the fact that the American Exposition, which has just been inaugurated at Chicago, has made a broader and more emphatic acknowledgment of the importance of woman's work than has been vouchsafed at any other great international event of that kind. Woman's part in the Chicago Exposition is not a small one by any means. The "Board of Lady Managers" has been recognized from the beginning as an important body, and was created by Congress in a healthy and just spirit of appreciation of the fact of woman's influence in the civilized world of to-day, in business and in science, as well as in the grand work of education. The "Woman's Building" in Jackson Park is one of the important structures of the Exposition and is of the Italian renaissance order of architecture, being designed by Miss S. G. Hayden, of this city, while the decorations of the interior of the building have been made under the supervision of Miss Candace Wheeler. The ornamentation is in white and gold and besides the large paintings in the rotunda and in the two vestibules there are panels which present the great women of the world. One of the most noteworthy rooms in the building is "the library," which is devoted to the literary achievements of women. At the north of the main gallery is the assembly-hall, which is to be used as a lecture-room where distinguished women of several continents are to deliver addresses during the progress of the Exhibition.

#### A Criticism of the Lady Managers.

*The Herald, Chicago, May 4.*—There have been grave doubts from the beginning about the prudence of inserting in the Act of Congress provision for a board of "lady" managers. The very term was an offense to serious American thought; for, with us, woman means far more than the flippant and artificial "lady." Great indulgence has been shown to this board by the press and public of Chicago. Its shortcomings have been glossed, its want of practical sense attributed to inexperience; and since most of its members were chosen for geographical or political reasons, not a great deal of important work has been expected of it. But it was expected that, if its members were not artists or authors, lawyers or doctors, or persons of large culture, at least their personal deportment would always be without reproach. The course pursued vociferously by a number of the board of "lady" managers in relation to a reception given to the wife of a foreign notable depresses public confidence, such as it has been, in this board. The entire board is not responsible for the lack of good-breeding shown by a number of the members. To complain like sullen and spunky girls that they were not all "interdoosed," as one has done in behalf of others as well as herself, to a titled guest who would not know a moment later the face of any of the board seen but for a moment, is surely unworthy self-respecting women.

#### The Women's Congresses.

*The Budget, Boston, May 7.*—The present status and advancement of women will be

shown in that rather remarkable body which meets in council at the Exposition the week of May 15, among whose leaders are May Wright Sewall, President, Lucy Stone, Rachel Foster Avery, Julia Ward Howe, Lady Henry Somerset, the Countess of Aberdeen, Miss Willard, Mme. Bogelot, Dr. Emilie Kempin, Frau Hedwig Heyl, Dr. Mary Putnam Jacobi, and many other representative women from nearly all the countries of Europe. The Empress Frederick heads the list of the Advisory Council for Germany, and in this council are represented fifty-six foreign organizations of women. During the week's session this Congress will discuss subjects of Education, Industry, Art, Philanthropy and Charity, Moral and Social Reforms, Religion, Civil Law, and Government. These subjects are to be viewed in their relation to women. . . . Mrs. Sewall has traveled widely, and in her frequent visits to Europe has become acquainted with many of the leading women in Paris, Berlin, in Italy, and in England. It is she who, by a personal interview with the Empress Frederick, enlisted her majesty's interest in this great Congress, and hundreds of letters from noted women to Mrs. Sewall testify to the potent manner in which she has aroused a wide and potent influence.

#### Something Overlooked.

*The World, New York, May 8.*—So far as the published programmes [of the Women's Congresses] enable us to judge, not one thing is to be done to show the progress of women as women. There will be no showing made of any increased capacity on their part to make homes happier, to make their husbands stronger for their work in the world, to encourage high endeavor, to maintain the best standards of honor and duty, to stimulate, encourage, uplift—which, from the beginning of civilization, has been the supreme feminine function. Nothing, it appears, is to be done at the Congresses to show that higher education and a larger intellectual advancement has enabled women to bear healthier children or to bring them up in a manner more surely tending to make this a better world to live in, the noblest of all work that can be done by women. We need no Congress to show us that women are more thoroughly educated than they once were, or that they can successfully do things once forbidden to them. But have wider culture and larger opportunities made them better wives and mothers? A Congress which should show that would make all men advocates of still larger endeavors for woman's advancement. A Congress, on the other hand, which assumes that the only thing to be celebrated is an increased capacity to win fame or money, will teach a disastrously false and dangerous lesson to our growing girls.

#### Woman "Emancipated."

*The News, Philadelphia, May 6.*—Woman, so long enslaved, is at last throwing off the yoke and taking her place in the conduct of the affairs of the world according as her intelligence, her force of character and her determination demand. We now find women all over the world, but especially in our own intelligence-breeding gloriously free country, conspicuous in business and professions, and taking a dignified and important part in politics and the general questions of the hour. On Wednesday the Women's Medical College of Pennsylvania, located in this city, graduated forty-eight fully qualified physicians. Yesterday the police of the twenty-sixth district arrested for burglary after a desperate and exciting chase over backyard fences and sheds, a pretty sixteen-year old girl. She had boldly and skillfully pursued her chosen profession of a cracksmen with great success. And so it goes. A woman in New York, on yesterday, shot her husband in a domestic row and ran off, evading capture; and a wife of Millville, N. J., has contracted the habit of going out at night without the company of her husband, having a jolly time and returning at what hour her own sweet and free will dictates.

Who dares to say woman is not becoming emancipated? . . . There are no end of woman lawyers throughout the country, there are woman barbers, and Mrs. Lease, of Kansas, was nearly made a Senator, or a Senatrix, we are not quite certain. But this is not all. Girls and women sell newspapers, ride bicycles, swim, box, wrestle, sprint, perform on the flying rings, the horizontal and parallel bars, row and indulge in all forms of athletic exercises. Women wear suspenders, shirt fronts with men's collars and cravats, and if a few men could be got to bear children they would even take up that occupation.

#### Marriage Uncertain.

*The Telegraph (German), Boston.*—To marry—that is the true aim in life for a woman. The kitchen, the nursery—those are the true fields for female enterprise! In this way the enemies of woman-emancipation think to settle the question without fail. It appears hopeless to convince them that if women are to be educated for the home alone, a home must also be guaranteed to them. And this is absolutely impossible under existing circumstances. Apart from the ever-increasing distaste for marriage among the young men of the day, there would remain a very respectable balance of women even if all bachelors became benedicts. The weaker sex is the stronger in numbers; with the exception of Italy, Greece, and the States on the Lower Danube, Europe has about 300,000,000 of inhabitants. Careful statistics prove that the female population is 4½ per cent. greater than the male, thus there are no less than 4,500,000 girls doomed to be old maids from their very birth.

#### Woman Suffrage.

*The Advertiser, Boston.*—The New England Woman's Suffrage Association this week celebrated its 25th anniversary, and the occasion was a notable one in many respects. There can be no doubt that a distinct and noteworthy advance has been made since the association came into existence. The cause of woman suffrage has been steadily gaining ground, not only in New England but in many other sections of this country and decidedly so in the West. There was a time when the opponents of woman suffrage declined to treat the movement seriously and fairly; but for the most part that time has now gone past. Certain stock arguments are still called up against the proposition to grant a broader franchise to women, but the arguments are at least made in good faith and are apparently strong enough to bar the way to an unlimited suffrage at present in many sections. The day for mere ridicule, however, is over, and the attempt to picture the "woman's righter" as a flighty, half-crazy spinster is made no longer, because of the many noble women who have entered so heartily into the work for woman's suffrage. The character of the men who favor the movement is also so high and commanding as to silence all efforts to treat that movement as a "fad." . . . Experience shows that the woman suffrage movement may sometimes seem to be at a standstill, but at least never goes backward. The converts to the movement are never lost. Perhaps in that one fact lies a secret of the success already gained, and a bright augury of future and more convincing triumphs.

#### The Vote of the Women in Kansas.

*Woman's Journal, Boston.*—They had registered by tens of thousands. Nearly all who registered voted. They voted independently. The best women voted. So quiet and orderly an election was never held in Kansas. The facts in the case are just the opposite of what the enemies of equal rights have always predicted. To-day no man in Kansas doubts that women want to vote, and will do so if they have a chance. The handwriting on the wall is very visible and easily read. The politically sagacious will not fail to heed it. Meantime, we are proud of Kansas women, who have so nobly met the requirements of the occasion. They have done more for the cause of representa-



tive government than years of conventions could have accomplished. We are grateful to Kansas men, who, trusting the great principle that the consent of the governed is the basis of a just Government, opened the door and prepared the way for the fresh application of that principle to the governed women. Now, if they will take the next step and pass the pending amendment to the State Constitution giving women full suffrage, they will have won for themselves a place in history beside the men of Wyoming and the founders of this Republic, in addition to that fine sense of the approval of one's own conscience which always follows just actions.

#### Equal Education in Spain.

*La Escuela Moderna, Madrid.*—The Hispano-Portuguese-American Pedagogic Congress, which met lately [at Madrid], was composed of the most competent men in the Iberian Peninsula and Latin America. It devoted much time to the consideration of the Woman Question, and voted a series of resolutions, of which we give a summary. The Congress recognizes and declares that women have the same right as men to develop and cultivate, for their own benefit and that of the race, all their faculties, both physical and intellectual. To this end women should receive an education equal in direction and degree to that which men receive. A parallel system of education of the two sexes should be brought about by increasing the number of mixed schools. The Congress declares that there is pressing need of establishing secondary, special, and higher schools for women. The Pedagogic Congress is further of the opinion that primary schools for girls should be under the care of women alone; that the latter should have the right to teach in educational establishments of every grade; that over and above the profession of teaching, women should be allowed to practice pharmacy and medicine; that they should have a share of certain public employments and services, such as for examples, charitable institutions, prisons, the post-office, the telegraph, the telephones, railways, archives, and libraries; that, consequently, the authorities should reserve for women a "systematic and regular participation" in their service; and that the intellectual culture of women should be developed in such a way as to fit them for the professions they will have to practice.

#### "Woman's Sphere" in Africa.

*The Cape Argus (Cons.), Capetown, S. Africa.*—Great horror is sometimes expressed by Europeans at the custom so widely prevailing in the African Continent of making the women do all the hard work. If Africans had time and opportunity to consider the matter, they might be equally horrified at the idleness of European women. There are, of course, many women who are employed. Nevertheless, as long as the tradition remains that it is better for women to be idle, and that, so far as the upper and middle classes are concerned, wage-earning employment involves loss of caste, there is little chance of the question's being reasonably and fairly dealt with. Another fallacy is contained in the idea that married life for a woman must be a life of care and drudgery. The truth seems to be that there is a sad want of economy in the lives of women in general. There is too much idleness when they are young and unmarried, too much strain when they are older. It is needed that the younger woman should come to the rescue of the older, and that this necessity should be recognized as a social duty. The younger women should feel a pride and a pleasure in lightening the domestic burden of the mothers of the land, in the knowledge that, when it comes to their turn to be mothers, their burdens will be lightened by the generation below them. That this is done in individual families is doubtless true, but this duty should be given the power of a social tradition. There would be employment for a whole generation of women who are now merely idling their time away.

### SUNDAY AND THE FAIR.

In last week's issue we presented the opinion of the Church press on this subject. Religious papers, with hardly an exception, favor Sunday-closing. The extracts from the secular press, which we give below, show that there is a consensus of opinion largely favorable to Sunday-opening. At the same time several representative papers, as the *New York Mail and Express*, the *Cleveland Leader*, the *Pittsburgh Commercial Gazette*, and the *Chicago Inter-Ocean*, are opposed to any action of the Directors in the direction of Sunday-opening. On Wednesday morning the announcement was made that the Directory had voted to open on Sunday and to return "on demand" the money (\$2,500,000) donated by the Government on condition of closing on Sunday. This action is yet to be endorsed by the National Commission. The following expressions of opinion were made prior to this action of the Directory.

#### Against Sunday-Opening.

*The Mail and Express, New York.*—It would seem to be the plain duty of the Attorney-General of the United States to maintain the dignity of the Federal Government by at once enjoining the World's Fair managers from opening the gates of the Fair grounds on the Sabbath.

*The Gazette, Colorado Springs, Col.*—The American people have expressed themselves through Congress as in favor of Sunday-closing, and the sentiment of a single city or State should not be allowed to determine another policy.

*The Leader, Cleveland, Ohio.*—There is now no way in which the Columbian Exposition can be kept open on Sunday without bringing upon the management the shame of a broken agreement, and if the National Commissioners have the spirit of men they will resist to the utmost any and all attempts to drive them from the ground which they have taken in support of an Act of Congress.

*The Inter-Ocean, Chicago.*—We have been in favor of opening the gates; but when in obedience to the demands of a very large number of the best people of the Nation, Congress . . . decreed that it should remain closed on Sunday, and refused to reconsider that action . . . we thought the question settled. Being law-abiding we could not do otherwise. We hope the Directory will be law-abiding likewise, and not seek an open quarrel with several millions of the best and most patriotic citizens of the Nation.

*The Record, Chicago.*—For the Commission now to attempt to override the will of its creator, the Congress of the United States, would be a ludicrous and illogical performance. The only proper reply to the judiciary committee's words is that the National Commission cannot lawfully make an order modifying the will of Congress, because it is the creature of Congress and must carry out the will of Congress. Failing to do this it will be recreant to its trust.

*The Evening News, Newark, N. J.*—It is unquestionable that the opening means broken faith with Congress, a violation of the agreement upon which the loan or gift, call it what you will, of \$2,500,000 was made.

#### Against Sunday Closing.

*The Daily Republican, Springfield, Mass.*—It seems to us that the Sunday-closing advocates have made a great mistake.

*The Herald, Montreal.*—Viewed in the broadest light of public expediency the ground of the advocates of Sunday-closing is at least debatable.

*The News, Baltimore.*—For the sake of

morality, therefore, if for no other reason, the Fair gates should be wide open on Sundays.

*The Advertiser, Newark, N. J.*—Is it better to have the World's Fair gates closed and send the crowd out into the open attractions of Chicago, its saloons, theatres, and evil places, or is it wiser to open the gates and thus diminish the general desecration of the day?

*The Commercial Gazette, Pittsburgh.*—The Fair is not a police force nor a church charged with the regulation of the conduct of Chicago visitors on Sabbath. It is itself bound to observe divine and human law and, what is important just now, to keep faith with that Congress with which it has been dealing.

*The Record, Philadelphia.*—There was never any doubt as to the true state of intelligent and liberal public opinion on this subject. The same popular sentiment which, in spite of the efforts and outcries of the Sabbatarians, has opened to the people the libraries, art-galleries, museums, parks, and zoological gardens on Sunday, and given them Sunday excursion trains and street cars, is in favor of opening the Columbian Exposition on the first day of the week.

*The Journal, Kansas City, Mo.*—There is no doubt that a considerable change has taken place in public sentiment as to the opening of the World's Fair on Sunday. If a test could be made it would be found that but a small minority of the people who expect to see the Fair would pronounce in favor of closing the gates on Sunday.

*The Leader, Binghamton, N. Y.*—The people of the Nation will welcome the Sunday Fair and the broad and liberal spirit that it is suggestive of.

*Daily Eagle, Brooklyn.*—Whether the Fair should be open or not ought to be taken up and decided on grounds of business policy.

*The Advertiser, Montgomery, Ala.*—An acceptance by the management of this appropriation, with the restriction placed upon its use, was equivalent to a declaration that the terms would be complied with.

*Der Volksfreund, Buffalo.*—All sensible men object to enforced Sunday rest, but they cannot advocate Sunday desecration.

*The Mail, Chicago.*—Bribed by hope of heaven or fear of hell, the authorities refuse to sustain the wish of the people, and have ordered the gates of the World's Fair closed tomorrow. . . . The church and the saloon will be tomorrow the strongest bidders for patronage on the first day of the week, with the saloon far in the lead in attractiveness. Drunkenness and dogmatism, hand in hand, will retard the world's advance one more day, with dollars for drink and pennies for the contribution box.

*The North American, Philadelphia.*—Let the people have their way about visiting the Fair any day of the week.

*The Herald, Chicago.*—The rights of labor in this community demand that the gates of Jackson Park shall be open Sunday as the gates of the Art Institute are open; as the gates of the parks are open when there are no exhibition buildings in them. This is the common sense of the Sunday Fair question; and the Directors will not fail to enforce it.

*The Tribune, Chicago.*—If the directors propose that the Sunday-closing rule be repealed in whole or part the commission will agree with them, and all sensible men approve the action.

*The Sun, New York.*—We hold that the Federal Government has absolutely no right to interfere with the management of the World's Fair. . . . What section of what article of the Constitution gives to the United States the power to regulate the opening or closing of places of entertainment in Cook County, Illinois, or in any other county of any State in the Union?

## CHINESE EXCLUSION.

The Geary Chinese Exclusion Act was declared constitutional by the United States Supreme Court last Monday. Chief Justice Fuller and Justices Field and Brewer dissented. The Act, as is well known, provides not only for the exclusion of Chinese immigration, but provides also that Chinamen now resident in the United States shall, on or before May 5, 1893, register and receive certificates entitling them to remain here. Out of 110,000 Chinese estimated as resident in this country, only about 6,000 have registered and received certificates. The others are, therefore, liable to arrest, imprisonment, and deportation back to China. The cost of deportation from San Francisco to China is \$35 a head. The total cost of deporting 100,000 from that port would, therefore, be about \$3,500,000. In addition, the costs of arrest and detention and transportation would swell the total to a sum variously estimated from \$6,000,000 to \$10,000,000. The sum appropriated by Congress was \$100,000. Of this there has been already expended nearly \$64,000, and the expenditure of nearly \$20,000 additional has been provided for, leaving an available balance of less than \$17,000. Solicitor-General Aldrich is reported to have said that a Chinaman who had not registered on May 5 may still go into the court, and, if he establishes by at least one white witness that he was a resident in this country when the Bill became law, May 5, 1892, he may still receive a certificate.

*The Times, New York.*—The Geary Act must stand, but the fact of its constitutional validity does not mitigate the disgrace of its adoption. It is an Act of unjust discrimination which violated our solemn agreement with China, and it was demanded by no consideration of national safety or public expediency. A power of Congress which ought only to be used with the most scrupulous regard for the welfare of the people and for the rights of mankind, and with a patriotic solicitude for the principles upon which our institutions are based, was wantonly invoked by demagogues and recklessly used by politicians lest perchance the vote of some State in the Presidential election should be lost to one party or the other. It was this fear that induced members of Congress of opposite parties to vie with each other in support of a measure which neither side believed to be right. The responsibility rests wholly upon Congress for this outrageous legislation, and there is no means of setting it aside except by repeal.

*The World, New York.*—The report that China will retaliate if the Geary Exclusion Act is carried out by our Government, as under the decision of the Supreme Court it must be, is not surprising. Chinamen are no more unpopular here than Americans or any foreigners are in China. The Celestials are a patient race, but the proverbial last straw may prove too much for them. If exclusion is a right and proper policy towards Chinese in this country, how can we complain if it should be adopted towards Americans in China?

*Frank Leslie's Weekly, New York.*—The truth is that our treatment of the Chinese has never been possible of justification on the grounds of humanity or fair play. We have subjected them to cruel and invidious discriminations, denying them the enjoyment of plain treaty rights; and it is not surprising that China is meditating retaliatory measures, or that the populace in her large centres are manifesting a hostile attitude to American missionaries and merchants. We have, in this matter, disgraced ourselves in the eyes of the

world, and we ought to reverse our policy with the least possible delay.

*The Public Ledger, Philadelphia.*—The decision may cause a great deal of trouble. . . . Besides the gross injustice done to tens of thousands of hard-working Chinamen, we are likely to see similar injustice done by way of retaliation to Americans now in China. That nation will be more than justified in severing all relations with the United States and excluding all Americans from the country.

*The Herald, New York.*—It can only be regarded as a national misfortune that the views of the three minority justices were not proclaimed as the judgment of the Court. The Law upheld is the embodiment of a China-phobia as fanatical as the old-time ravings of Denis Kearney on the sand lots of San Francisco. But the constitutional principle involved far transcends the operation of this particular statute or the treatment of the class affected by it. It raises a vital issue of sovereignty, of the power of the Government over the people in a matter of life, liberty, and property, of the right of Congress to banish law-abiding persons settled within the domain of a State.

*The Morning Advertiser, New York.*—Mr. Cleveland did not hesitate to set at defiance all constitutional provisions and requirements in this matter and to arbitrarily and autocratically direct that the law should not go into operation. He evidently had decided in his own mind, as he had no business to do, either that the law was or that it possibly might be unconstitutional. The decision of the Court is therefore doubly significant to him in that it finds that his doubts in the premises were utterly without foundation, and that it leaves him without even the shadow of an excuse for having usurped authority to suspend it.

*The Tribune, New York.*—In affirming the constitutionality of the so-called Geary Exclusion Act the Supreme Court again demonstrates the fact that it understands and respects the limits of its own jurisdiction and authority. This has always been characteristic of the Court, and, perhaps more than anything else, has assured to its judgments the confidence of the people. The Geary Act is not an example of enlightened and humane statesmanship. It may, indeed, deserve the severe denunciation which Justice Field, in his dissenting opinion, applies to it. But the wisdom or beneficence of a legislative enactment is not the question which the Supreme Court is empowered to review, and it would be difficult to reconcile the judgments of the Supreme Court affirming the legality of earlier laws excluding the Chinese and providing for their deportation, with a decision denying the legality of this one, which, after all, is in essence a measure to secure the enforcement of those already passed. It is notorious that the laws relating to Chinese immigration have been widely evaded, and in some respects utterly ignored. We may listen sympathetically to those who maintain that they should never have been passed. But they were passed, and in that part of the country in which the Chinese question is a practical matter they are emphatically and perhaps generally approved, though even there public opinion is far from being unanimous. And those who believe that there are only two things to do about a law—to repeal it or to respect it—cannot regard with entire approbation the methods employed to nullify the exclusion statutes.

*The Times, Philadelphia.*—The public will watch with some interest the action of the Chinese Government. The various American missionary organizations expect their missionaries in China to be expelled, and probably with reason. If this shall follow, the Christianizing of China will have to be left to some nation that is sufficiently Christian in practice to do unto China what it would have China do in return. The Geary Law shows that the United States has not arrived at this stage of Christian practice.

*The Chronicle, San Francisco.*—The people of the Pacific coast expect that the Law will

be upheld, and look for its rigid enforcement. The Executive branch of the Government will be held strictly to its responsibility, and if the Law be not enforced there will be an accounting with the people when public opinion is again expressed at the polls.

*The Journal, Minneapolis.*—Our Government has made the treaty and must abide by its terms which forbid such discrimination against the Chinamen as the Geary Law embodies.

*The Republic, St. Louis.*—The Geary Law is a disgrace to America and to civilization. It denies Chinamen rights that are cheerfully conceded to well-behaved dogs.

*The Leader, Cleveland, Ohio.*—The Geary Law is in such outrageous disregard of our most sacred treaty obligations that it is nothing short of a national disgrace.

*The Oregonian, Portland, Oregon.*—The secret of the opposition to the Law by this imported and illegal authority [the Six Companies], supreme to the laws of the country in the estimation of the Chinese, has not been revealed. The alleged reason that it is a degradation for the Chinaman to be thus "registered like a thief," is not satisfactory. Americans sojourning or traveling in China are compelled to register and carry a certificate or permit about with them, and are frequently "jacked up" by some suspicious officer and compelled by native witnesses to prove their identity. It is clear that the alleged degradation is but a specious plea.

*The Star, San Francisco.*—Plainly stated the case is this: The people of the United States have decided for themselves that the unrestricted incoming of Chinese is not desirable, and have enacted that determination into law. To check the prevalent wholesale disregard of the Law by the Chinese, registration was provided—not burdensome in its provisions, and with every needful facility for easy compliance,

*The Evening Post, New York.*—Two things must naturally flow from the judgment of the Court and the execution of the Law. One is retaliation by the Chinese Government. If the Chinese are worldly wise, they will expel every American in China, missionaries included, on short notice. . . . The other is, that in common decency we shall desist from our denunciations of the Czar for expelling the Jews. The Czar can make out a case against the Jews, of more or less force. Against our 100,000 Chinese, we have no case at all any stronger than the case of the wolf against the lamb.

*The Sun, Baltimore.*—We do not want the Chinese here in great numbers, just as we do not want certain other classes of aliens heavily represented here. But a gentler method of dealing with the Celestials is demanded in the interests of civilization and humanity.

*The Journal, Providence, R. I.*—The inability of the Supreme Court to discover in the provisions of the Geary Law a sufficient divergence from fundamental principles to make it unconstitutional, throws upon Congress the duty of repealing, at the earliest practicable moment, this ill-conceived and injudicious statute.

*The Union, Springfield, Mass.*—The law is bad, unjust, inhuman, and whatever suffering and loss it may entail upon the Chinese among us, the American people will get the worst of it.

*The Herald Utica, N. Y.*—The Nation is, therefore, in a ridiculous position—the result of cowardice and clamor.

*The Enquirer, Cincinnati.*—How are we to deport them? Neither money nor ships have been furnished. We might get up a riot and kill a few, but the reaction from that is unpleasant. And what is to become of that great Chinese trade which this country expended so much money and so much intellect to establish? Where are the subsidies to the Pacific Mail? What shall be done with the trans-continental traffic of our Pacific roads? Shall it all go to Canada?



## CAMPAIGN IN GERMANY.

The dissolution of the Reichstag, because of the rejection of the Army Bill, is being followed by a lively campaign by all parties, and Germany is blessed with nearly a dozen more or less distinct political parties. The Emperor has intensified the feeling by his address to the officers of the army after a parade on Tempelhofer Feld. The following is a translation of his address, made for THE LITERARY DIGEST from the report in the *Norddeutsche Allgemeine Zeitung*, the official organ of the Chancellor. In the current translations in the daily press several inaccuracies occur. The expression, "I will stake everything in my power," etc., should be rendered, "I am determined to use every means in my power," etc. This softens the tone very considerably.

## The Emperor's Speech.

"Since last we met the situation created by the Military Bill has shown peculiar changes. It was impossible for me to look forward to a rejection of the Bill. On the contrary, trusting to the patriotism of the Reichstag, I hoped for the unconditional acceptance of it. The result has caused me great disappointment and sorrow. I deplore that the patriotic men who remained in the minority were not able to gain the advantage over those who showed themselves indifferent to the welfare of their Fatherland. Words have been uttered during the last days which, among gentlemen, had best remained unsaid. I have been forced to dissolve the Reichstag in the hope that the new Reichstag will pass the Bill. Should this hope be disappointed, then I am determined to use every means in my power to make this measure a law, for I am too thoroughly convinced of its necessity as a guarantee of the peace of Europe to allow it finally to be put aside. We hear much of the excitement of the masses just now. I do not believe that the German people will allow irresponsible agitators to incite them. I know myself to be in sympathy with the princes of the Federal States, the people, and the army. I thank you, gentlemen, for your loyal attention. It was my wish to express my views to you about this Bill, just as I did when the measure was first introduced."

## A Serious Situation.

*Paris correspondent of The Herald, New York, May 13.*—The first subject of anxiety is the speech made by the Emperor William to his soldiers. Never was similar language used by a sovereign, never until now has the chief of a State called Deputies "personalities without authority." Never was an Emperor known to discuss parliamentary questions with soldiers, no matter what had happened. From the discourse on Tempelhofer Feld the situation is considered by European diplomatists to be absolutely serious. The Emperor appears decided to do anything to obtain the voting of the Military Law. He will perhaps be forced to create some diplomatic incidents, but he will not do so directly. He would not commit the mistake of entering into a conflict with Russia or France, but would create difficulties between the allies and some other country. Italy appears destined to play a rôle, and Morocco is a good subject for such a manoeuvre. The whole attention of diplomatists is directed to the small Powers, one of which may always be disposed to light the match, and if the conflagration is not extinguished instantly it may spread to the whole of Europe, and nobody can say where it would stop. The danger may also come from the side of Greece, which is going through another Ministerial crisis, evidently inspired by England. If things take a bad turn at Athens, European intervention is possible, and would be a fresh cause of conflict. All the Emperor's

efforts will be useless. Reports from all the ambassadors are to the effect that the elections for the Reichstag will give a majority hostile to any military law, and the fight will be stronger than ever after the elections.

## A Childish Outburst.

*The Evening Post, New York.*—There is a childishness in this as in many of the Emperor's previous utterances, which deprives it of most of its importance. The gravity of the speech, in fact, lies mainly in its having been delivered to the army on parade; but this is in the Emperor's case rather a piece of bad taste than a menace to constitutional government. He has said many other injudicious things on parade, which at the time alarmed the Nation, but nothing has come of them. He does not act as foolishly as he talks, and Europe has ceased to take his speeches seriously. He has an unsound sense of his own importance, which makes him extremely restless, but does not engage him in rash or desperate enterprises. His quarrel with the Reichstag is not a matter of principle but of degree. It is willing to give him more men, but not as many as he asks for, and great constitutional quarrels have never been begotten by questions of more or less. When his grandfather quarreled with the Prussian Landtag, and levied taxes and troops without its permission, constitutional government in Germany was only ten years old. A quarrel with the Imperial Reichstag would be a very different matter.

## A Speech Due to Bad Temper.

*The Sun, New York.*—Some of the Kaiser's advisers seem to have felt the need of softening the obvious and reasonable construction of his speech; for, on Tuesday evening, a newspaper correspondent was officially assured that the Emperor did not wish his speech to be interpreted as a menace to the popular branch of the German Parliament. On the contrary, "his Majesty desires, so we are told, the most scrupulous adherence to constitutional forms. He feels strongly, however, the urgent need of reforming the Reichstag. He cannot govern with a Reichstag split into ten political parties, and what he wants is a consolidation of the Parliamentary factions into two or three large parties, with whom he would be able to reckon in determining his policy." It is plainly impossible to reconcile this vague and empty talk with the Emperor's violent declaration that he would "stake all in his power to obtain the enactment" of the Army Bill. . . . For our own part, we prefer to think that the Kaiser's speech meant nothing, except that he was out of temper and made no attempt to control the expression of his feelings.

## The Government's Tactics.

*Berlin correspondent of The Sun, New York, May 13.*—The Government organs carefully reproduce the reports in French newspapers as to how France is rejoiced at the rejection of the Army Bill, adding sinister rumors regarding the designs of the French Government. They also publish doubtful telegrams from Strasburg reporting that the French garrisons along the frontier have already been or are being reinforced, and that the granting of furloughs to all French soldiers and officers has been stopped. The alarm which these organs profess to feel has not spread among the people. Every one knows that the rejection has neither diminished the defensive strength of the Triple Alliance nor added to France's power of offense. Outside of Chancellor von Caprivi's organs the idea is ridiculed that France and Russia will attack Germany because the Reichstag refused to grant all the Government demanded.

*Same correspondent, May 14.*—Thus far in the campaign the Government has done nothing especially creditable or effective. It has resorted to the time-worn device of calling under the colors the reserves—a trick with as much claim to originality as the publication of panicky dispatches from Paris or Warsaw. The reserves already summoned number 60,-

600 in the infantry, 60,000 in the landwehr, and 26,330 in other formations. This means that 146,330 German electors have been called away from the polls, and on June 15 will be deprived by action of the Government of their right to vote. As most of the reserves come from the masses, it is evident which parties will suffer the unfavorable consequences of the Government's action. The Richter Radicals and the Social-Democrats say that the call could have been postponed without inconvenience until after election-day, but maintain that they will lose nothing through the Government's manoeuvre, as such trickery is sure to alienate from the Army Bill candidates many of their recent supporters.

## Social-Democrats Sure to Gain.

*London correspondent of The Tribune, New York, May 13.*—The prospects of the general election in Germany are not at present very encouraging to the Emperor. Though the Radicals stood very firmly together during last Saturday's division, they have since split into two factions. But even this circumstance is not likely to give Count von Caprivi a majority. The Social-Democrat vote is sure to be increased, probably from thirty-six to fifty, and the Catholic Centre, which proved to be the pivot of disaster, will lose none of its strength at the polling-booths. The Emperor's language to his generals at Tempelhof is interpreted throughout Germany as a threat of a *coup d'état*. His declarations that the patriotic minority was overborne by a majority which did not represent either the allied princes, the people, or the army, has greatly irritated the constituencies. The week has also witnessed a revival of the anti-German Particularist feeling in the southern States of the Empire. It is not improbable that the first vote will be taken upon many general issues, and will show the anti-Prussian feeling above indicated. It will also be felt in the second ballots, and may decide the fate of the army measure.

## A Military Crisis.

*The Empire, Toronto, Canada.*—It is not an unimportant fact that the forthcoming general elections in Germany seem to be regarded by the British and European press in the selfsame light. If their view be the true one, a crisis has arisen in the military history of the Old World. It is necessary to take a momentary glance over the principal arguments in favor of the Army Bill, the defeat of which has swiftly brought on its threatened consequence, the dissolution of the Reichstag. France had demonstrated the superiority of her army in mimic war; England had strengthened her naval power beyond the hope of rivalry; the ambitious German Emperor looked on and resolved to show them all an object-lesson, at once in military activity and national spirit. So the Army Bill was brought in, and being poorly received was backed up at once by the powerful royal threat of dissolution. Thus the movement resolved itself, almost at its initiation, not into a test of German national spirit but into a struggle between the Palace and the Parliament of the Nation. The representatives of the people have decided that they will not have a Bismarck and a Kaiser rolled into one. Taken in conjunction with the unavoidable considerations of economy, this is the full intent and meaning of the decision.

## A Decisive Check to Militarism.

*The Record, Philadelphia.*—Nevertheless the decisive check to militarism in the German Reichstag can scarcely fail to exercise great influence upon the political future of Europe. It may prove the beginning of a general disarmament of the Continent. When relieved of their mutual fears the Governments of Europe will have no adequate motive for maintaining vast standing armies and increasing their military expenditures and their debts from year to year. An end to this sort of thing must come some time, and the German people say through their representatives in Parliament that the time is now. There is no voice in Europe so potential for peace as the voice

which spoke through the German Reichstag on Saturday.

#### A Socialist Comment.

*Vorwärts (Socialist), New York Edition.*—One must not allow himself to be blinded by those "Citizen" politicians of the Opposition. They are to-day what they have ever been—His Majesty's most loyal oppositionists, even where they oppose militarism. Until a very short time ago they oscillated between their loyalty and their dislike of the Bill. But that is all past now. There is one party only which can rouse the masses against militarism, and that is the party of the Socialists. This party has forced the Centre and the Liberals to hide their loyal instincts. And every new election is a victory. The fact that the Socialists had 1,500,000 votes last time will draw hundreds of thousands to join them now.

#### An Anarchistic Sneer.

*Freiheit (Anarchist), New York.*—It is really ridiculous to watch how these Germans congratulate themselves upon the fact that they have for once managed to defeat the military Moloch. That the whole Parliamentary clique has been kicked promptly out of the royal-imperial debating club is not even mentioned, although it illustrates the real "power" of this assembly. They will elect another one to show militarism what they think of it—or, perhaps, not! What the great Corsican bandit and the little Louis Napoleon dared to do with the rebels *par excellence* (the French), "Clown" \* will not be afraid to do with the Germans. He knows what liberties his grandfather could allow himself with the Prussian Landtag. It is pretty certain that the Government of Prussia will have its way. And then the Socialists will raise the flag of rebellion—oh, my!

#### Opinions of the German Press.

*Hamburger Nachrichten (Bismarckian), Hamburg.*—We regret sincerely that it has been necessary to dissolve the Reichstag, but since it cannot now be recalled we must hope that the experiment will have good results. The election struggles will undoubtedly be the most violent which the Empire has yet experienced. We must, however, protest against the accusation that the members who voted against the Military Bill were less patriotic than its defenders. The majority of the Reichstag simply held opinions different from those of the Government with regard to the number of men needed.

*Die Grenzboten (National Liberal), Leipzig.*—War threatens from the East, it threatens from the West—and within our country famine and want of work. The picture may fill with grave apprehension even the most hopeful and courageous. We demand in future a genuine German-national way of conducting our economical politics. We demand politics which will free us from foreign countries in every way. To accomplish this our representation in the Reichstag must be a purely economical one, free from political party influence.

*Freisinnige Zeitung (Radical), Berlin.*—The utterances of the Emperor must not be lightly criticised. But we wish to state that nothing has been said in the Reichstag—on either side—which educated persons would condemn. The criticism by the Emperor is rather astonishing. Since the days of Frederick William IV. nothing similar has been said, and it certainly is quite unusual that the representatives of the people should be criticised on the parade-grounds.

*National Zeitung (National Liberal), Berlin.*—The Reichstag which has just come to an end was the worst and most incompetent since the reconstruction of the Empire. If our voters allow themselves to be led away by the advice of such men as the Bebel-Richter-Lieber triumvirate, then the ruin of Germany is near, peace will soon be a thing of the past.

\* The Socialist and Anarchist designation of Wilhelm II.

and everything that has been gained in 1866 and 1870 will be lost.

*Die Post (Free-Conservative), Berlin.*—It was high time that this Reichstag should be dissolved, for since 1870 we have not had such an incompetent representation. This proves that the Parliament is on the decline. Luckily, however, this Reichstag lacked the power to do harm. To really damage the interests of the Empire, the Reichstag must have moral and spiritual strength and be rooted in the people. If the new assembly is no better we will soon see it also dismissed. The people are tired of entrusting their welfare to party tyrants, intriguers, and leaders of factions. We desire to see once more the true patriot and citizen of worth play his part in the Reichstag.

*Vossische Zeitung (Agrarian), Berlin.*—If the Nation, during the coming elections, presents a solid and determined front to the Government, even the military authorities will be forced to give way. The Chancellor has spoken of the liberality of British and French Parliaments in allowing the funds necessary for the defense of the country. But when has the German Government ever allowed the Nation the same control over national affairs which is exercised by the French and British people?

#### Grave Forebodings in English Papers.

*Berlin correspondent of The Times, London.*—The issue of the political contest is doubtful, even in the view of the most acute and far-seeing observer. The prospect, while dark for the Government, is not cheerful for its principal opponents. It must be viewed with grave foreboding by all patriotic Germans.

*Berlin correspondent of The Daily News, London.*—The present crisis in Germany is far more military than political. It is a new incident in the long struggle between Government and Parliament. It is really a fight for mastery between people and palace.

*Berlin correspondent of The Standard, London.*—It is hardly possible to take a too gloomy view of the situation. While not despairing of the national sense of the people, everybody must feel that the speeches and events of the last few days menace the peace of Europe. France and Russia are certain to believe German military experts, who have spoken in the Reichstag of the defects of the army, rather than laymen.

#### FAILURES IN AUSTRALIA.

The successive failures during the last few weeks, of a number of the largest banks in Australia, whose deposits aggregated nearly \$300,000,000, has added to the financial tension, especially in England and Scotland. From those countries came a large amount of the capital (one-third of it, according to *The Times*, London) which has been of late years pouring into Australia. The London market does not, however, seem to have been affected very seriously. The cause of the failures is variously assigned to a speculative building-boom, to bad banking, to governmental extravagance and paternalism, to the protective tariff, and to a generally reckless industrial expansion.

#### Excessive Borrowing.

*The Tribune, Chicago.*—Australia is deluged with debt. For many years past the people of that country have been living on their credit, inflating everything by successive stages of stretching up to the bursting-point. The exports do not amount to 50 per cent of the imports and the interest on money borrowed from outside, mostly in the British Islands. The total population of that great island is barely 4,000,000, yet that small number of people owe to British capitalists a billion of dollars, with perhaps as much more to corpor-

ations and individuals at home. In regard to borrowing money recklessly the history of Australia is that of Argentina over again. The outcome in each case is inevitable bankruptcy. . . . Demagogues preaching State Socialism and carrying it out as far as they could are morally responsible for the collapse, but the people must suffer the consequences, and so it is in every case where either a man or a nation "makes haste to be rich" in any other way than the good old way of actually adding to the value of their property instead of inflating the appraisement.

#### Too Much Protective Tariff and Socialism.

[Condensed from *The Nation* (New York), May 4.]

The succession of bank-failures in the Australian colonies is the natural result of the political and social methods which have prevailed in Australia for the past generation. The colonies set to work to make themselves the paradise of workmen, with all that the term implies in the modern world. In Australia it implied a headlong plunge into protectionism, a vast system of internal improvement paid for by borrowed money, and a giving-in to the demands of labor which led up to the tremendous and disastrous strike of 1890. Since that year the paradise of workmen has been suffering from unexampled hard times.

The colony of Victoria began experimenting with a protective tariff in 1865, and Acts were successively passed in 1870, 1872, 1880, and 1889, pushing the duties and the taxes higher and higher. Hand in hand with this went national borrowing on a great scale. The foreign loans were all used up by 1890, and the protectionist Ministry then proposed to borrow \$70,000,000 more to complete lines of railway and a system of irrigation. About that time, however, came along the pricking of the Argentine bubble and the Baring crash, and the English investor would lend no more money to Victoria.

The younger colonies, South Australia, Queensland, and New Zealand, followed the example of Victoria, and, like her, went in for high tariff and taxes, by borrowing and lavish outlay. Where the shoe especially pinched, however, was that the separate colonies levied high tariff on each other's products.

In bringing about the present Australian troubles Labor has played a great part. Nowhere else in the world, we believe, has the labor-agitator had so clear a field and nowhere have his specific nostrums been so thoroughly tried. The "right to employment" has been fully recognized. In 1886 a protectionist Government gave indiscriminate relief to the unemployed in Sydney, without any labor-test. When the good news reached the other colonies, all the lazy and shiftless betook themselves to Sydney, where at one time 6,000 men were lodged and fed by the Government. Many of these were afterwards set to work on public jobs devised expressly for them. It was not strange that the leaders of the workmen came to feel that they had only to demand and threaten to get everything they wanted. They did get concession after concession, until at last they pushed their demands too far for flesh and blood, and the great strike of 1890 came on, in which their power was broken. Not even such vigorous young communities, with such great resources have any charter of immunity from the ills which the laws of finance and the laws of trade bring upon all who violate them.

#### Bad Banking Methods.

*The Journal, Boston.*—Of the deposits in the Australian banks, two-thirds are time-deposits, running for various periods, or in other words are practically loans made to the banks by their customers and bearing interest at from 2 to 5 per cent. There were agencies all over England and Scotland to gather in this money, and there were branches at various points in the colonies through which loans were made. Of course, under such a system as this conservative banking-methods are impossible. . . . The Governments themselves set the pace of



extravagance and recklessness. Great works of railway construction and irrigation were undertaken on borrowed money. In four years the colonists borrowed \$200,000,000 in round numbers. The Government of Victoria has been running behind in its regular expenditures at the rate of about \$5,000,000 a year, and it is understood that trust-funds in the hands of the Government, including over \$15,000,000 of money in the postal savings-banks, have been swallowed up for other uses. It is bad business altogether—by all odds the worst thing in the financial world since the Argentine bubble was pricked.

*The Times, New York.*—In the London *Economist* for the 29th ult. some statistics are given that throw a good deal of light on the inability of the banks to sustain a heavy or prolonged run or to stand up against any considerable shrinkage of values. For the six banks reported there was on hand only 13 per cent. of cash and only 6 per cent. of convertible securities. As showing how very different is this management from that of the English banks, *The Economist* points out that the London joint-stock-banks, exclusive of the Bank of England, held at the same time 22 per cent. of cash and 25 per cent. of salable stocks, or two-and-one-half times the proportion of the Australian banks. It is remarked that the latter, taking deposits payable on long time, do not require so much ready cash as banks taking deposits on call; but that depends very much on when the loans fall to be paid. The difference may be very slight.

#### An Inflated Building-Boom.

*The Sun, New York.*—The Australian colonists in general, and the inhabitants of Victoria in particular, have themselves to blame for the failure of their population to keep pace with the multiplication of dwellings. Had the inflow of immigrants to Melbourne, Sydney, and Adelaide during the last ten years been proportionate to that experienced in New York or even in Buenos Ayres, the supply of small tenements would not have much exceeded the demand, and the present financial crisis might have been averted, or at least postponed. But, as Sir Charles Dilke observed, the Australians are by no means inclined to encourage immigration. Their working-men are trade-unionists, and hold that they should enjoy a monopoly of the colonial labor-market. They are so well organized that they have for some time been able to exert a potent influence on legislation; and, although the failure of their great strike disclosed limits to their power, they are still strong enough to prevent imported labor from interfering with the rate of wages. Under such circumstances the growth of the Australian population depends mainly on natural increase by the excess of births over deaths; and this is by no means sufficient to justify the recent multiplication of dwellings in the cities and large towns.

#### Two London Views.

*The Spectator, London.*—We greatly doubt if we have seen the worst of this crisis, which is substantially owing to the crazy confidence of all colonists in the coming prosperity of their cities and their agriculture. Their "resources" they think are endless, and they may be right. But resources are not money until they have been developed. The worst signs in our judgment of the whole business are the optimistic telegrams from the Australian capitals, which are generally pure inventions, and the disposition which is being manifested in Sydney especially, to make the notes of private banks legal tender. That means ease for a time and then a tremendous crash.

*The Graphic, London.*—The recent banking-failures, and the deficits which most of the Australian Finance Ministers have to provide for, are merely the symptoms of a disease which lies very much deeper. More and more largely the taint of gambling has fallen upon Australian society, and its twin brother corruption has walked alongside. There are, of

course, numbers of highly honorable men out there, probably quite as many in proportion to population as there are in England. But the other element is bolder than it dares to be here.

#### Excessive Speculation.

*La Minerve, Montreal.*—What is the cause of this grave breakdown in Australia? It is the very same which menaced Canada some eight or nine years ago and which has ruined other countries: excessive, unrestricted speculation. The Australian banks are not ruled by such severe laws as ours. Accepting deposits at a rate of interest of 3 to 5 per cent., they are in the habit of lending without sufficient guaranties of being able to balance their accounts. The value of land, as in all new countries, has been greatly exaggerated. The result is inflation and consequent depression.

#### A DRAMATIC SCENE IN THE HOUSE OF COMMONS.

On Thursday of last week a scene occurred in the House of Commons which Harold Frederic, London correspondent of *The Times*, New York, describes as "the dramatic apogee of Gladstone's whole astonishing career." It occurred during the discussion of the Home-Rule Bill. We quote from the account:

"There had been a speech of over an hour by Chamberlain, an excellent example of his qualities of acuteness, nerve, and cool audacity which in committee make him the only possible leader of the Opposition. When it was finished Gladstone, to everybody's surprise, arose.

"He had never before spoken in the dinner hour, and had not intended to speak then. Thus unprepared, and under the most unfavorable conditions, he made what all sides describe as the cleverest, most effective half-hour speech on record in the English Parliament. It literally bubbled over with that pretty humor, the gift of which has descended upon him so late in life. It rolled out with a vivacity of manner and terse sprightliness of diction quite unusual even to him. It not only made unpleasant hash of Chamberlain's strong effort, but outshone all Gladstone's own previous presentations of the Irish cause in directness and power and its appeal to hearts and heads alike.

When he ended there was a lot of cheering. Then the chairman slipped out of the exit behind the chair to go to dinner, and the British members began hastening out by other doors. Only the Irish members, gathered in a solid phalanx of sixty-five on the benches opposite Gladstone, sat still. They had been watching him intently, and noted that at the conclusion he put his hand over his heart, drew a long, labored breath, and turned to ashen paleness.

"The frightened thought that the end which everybody who listens now to the aged Premier on his feet cannot escape thinking about was at hand spread over the Irish group, and kept them staring open-eyed at him. He took his seat between Trevelyan and Morley, exchanged a word or two with them, and then bowed his head in a silent, waiting attitude. Fully five minutes passed thus, and the Welsh, Scotch, and English members had practically all trooped out, when Gladstone finally rose, took a step or two toward the exit behind the Speaker's chair; then the whole sixty-five Irish members, by one simultaneous impulse, sprang to their feet or leaped on the benches, wildly waving their hats and raising roar after roar of deafening cheers.

"The others, hearing this tumult, came running back, and caught the Celtic enthusiasm, and joined vehemently in the din, till, as has been said, there was such a scene as no living man can remember before in Westminster. Gladstone, still pale, but with a proud sparkle in his big dark eyes, acknowledged it all with an intense glance rather than a bow, drew himself to his full height, and moved slowly away."

## THE CHURCH PRESS.

### The Successor of Bishop Brooks.

The diocese of Massachusetts has elected the Rev. William Lawrence, S.T.D., Dean of the Divinity School at Cambridge, to succeed the lamented Phillips Brooks.

*The Congregationalist*, Boston, says:

"He was the candidate of the Broad Church party, and will, without doubt, administer the diocese in the same spirit which characterized his predecessor, Bishop Brooks."

*Zion's Herald* (Meth. Epis.), Boston, speaks very highly of him, and says:

"In ability, spirit, and purpose he will nobly represent his great predecessor. . . . He has shown that he possesses a comprehensive vision and the capability of seeing and doing the right thing in emergencies. He is placed in a very difficult position, with the mantle of such a predecessor falling upon him, but we confidently predict that he will meet and discharge all obligations with eminent fitness and success."

*The Christian Inquirer* (Baptist), New York.—Dr. William Lawrence, the elect, is a man of fine culture, and while not the preacher that Dr. Brooks was, he brings to his office a greater executive ability than his predecessor exhibited. Phillips Brooks was a preacher. He never seemed to us to be cut out for a lordly Bishop. Dr. Lawrence, a man comparatively unknown outside of his own denomination, may perform the work of his new office better than Dr. Brooks could have done. It takes a great man to fill the shoes of Phillips Brooks, but Bishops are often made of lesser men than he.

*The Christian at Work* (undenominational), New York, believes that the election commends itself to the Episcopalians of Massachusetts, and then adds:

"The new Bishop-elect is a Broad Churchman of liberal views, a man of fine intellectual attainments and notably a strong preacher. Dean Lawrence was not only a warm personal friend of Bishop Brooks, but he was in close touch with Bishop Brooks's policy and general views. There will be no break in the work of the diocese, as there assuredly would have been had a High Churchman been elected."

### Praying Against the Cholera.

A few weeks ago the Rev. Dr. McConnell, of St. Peter's Church, Philadelphia, refused to pray to God to avert the cholera. He took the position that the city was dirty, and that the cholera is not to be kept away by prayer, but by cleaning the city.

*The Presbyterian*, Philadelphia, takes the reverend gentleman to task, and says of his sermon:

"This is to trifle both with God and the cholera. . . . Were the principle involved in it carried to its full extent, all prayer for Divine interference in human affairs would be set aside, because evils are preventable, if the causes of them are ascertained and duly removed by human effort. We believe in work, but we believe also in prayer. Man must do his part, yet God must incline and help him to do so. Prayer and effort must go together. We must clean our streets, but we must ask God, at the same time, to stay the cholera. . . . Let us have the praying spirit, as well as the working. . . . Keep person, domicile, city, and village clean, but at the same time pray, Lord, keep the cholera from our land."

*The Southern Churchman* (Prot. Epis.), Richmond, takes the same view of the subject:

"We have heard of such preaching before. No doubt means are to be used to avert chol-

era, but after we have used all the means then what? Our Lord and Master has told us what. He knew no daily bread would come to our tables unless we plow and fertilize and sow seed, and unless we do these it is in vain to pray. But we do them suppose, do them wisely and well—then what? Christ has told us the next thing: 'Our Father, give us this day our daily bread.' Dr. McConnell did not think of Christ's teaching, but gets up in his pulpit as a minister of Christ, and tells people prayer for the averting of cholera is unwarranted, clean up. He may find out that Philadelphia can be made as clean as Broek in Holland, and yet the cholera sweep it as with a besom of destruction."

#### Protestantism and the Bible.

*The North Western Chronicle* (Roman Catholic), St. Paul, claiming that the work of the Higher Criticism is largely due to the appeal made by the Reformers from the Church to the Bible, and asserting that nothing but the authoritative voice of the Church can lift the books of the Old and New Testament above ordinary criticism and invest them with divine authority, says:

"The Catholic Church sees herself most singularly vindicated by the modern 'Higher Criticism,' and all the positions of its Sixteenth-Century opponents battered most disastrously to the ground. Nevertheless, at the present moment, she does not rejoice. For the danger is apparent that the victories of 'criticism' will be rather in favor of unbelief than of Christian truth. The Bible made unreliable as a rule of Christian faith, many people are exposed to doubt the Christian faith itself, instead of being led to perceive that the method of teaching it, and not the faith, is at fault. Let us hope and pray that the precious fragments of truth which have subsisted in Protestantism may not only be preserved, but even be enlarged and completed, and that the false foundation upon which it has been sought to rest them disappearing, another one be quickly introduced—the Christ-given historic foundation, against which the gates of Hell shall not prevail, the living Church."

#### Paganized Christianity.

*The Christian Leader* (Lutheran), Cincinnati, makes the assertion that Roman Catholicism is a composite of Judaism, paganism, and Christianity, "paganism predominating," and then says:

"It must be confessed, humiliating as the confession may be, that the Protestant Churches are still, more or less, impregnated with paganism and Judaism, Christianity predominating. The High Church of England is only one remove from Romanism, and the Low Church one remove from that, and the Broad Church one remove from that, and the Methodist Episcopal Church one remove from English Episcopacy. Examine the Roman Catholic Missal, then the Book of Prayer, and then the Methodist Discipline, and then mark, if you please, the resemblance between son, father, and grandfather."

#### Christian Hatred.

*The American Israelite*, Cincinnati, presents a startling picture of Christian Europe in these words:

"Russia hates and persecutes all foreigners, Jews, and dissenters. In Austria, German, Czech, Magyar, Slav, and half a dozen more races hate and ostracize one another, with an occasional thrust at the Jew. Germany hates all her neighbors, Danes, Dutch, French, Poles, and Czechs persecuting in turn all those nationalities, and the Jews at all times. The French and the British are just a shade better than the

others, but hate each other instinctively. The same is the case in Italy and Spain. Here is a sample of the 'religion of love' preached now for so many centuries. . . . Most of the nations in Christendom are engaged in warfare or persecution. This is lamentable, but the race-pride, haughtiness, and self-aggrandizement is ridiculous besides, and yet it is common to all. It shows 'what fools these mortals be.'"

#### Hawaiian Annexation.

*The Christian Advocate* (Meth. Epis.), New York, is opposed to the proposed annexation and gives its reasons for its position in these words:

"As already set forth, we consider such a movement to be a step of evil portent, and it is already apparent that those who advocate it will be all the more ready to extend our territory in a way which cannot but end in a reversal of the traditional policy under which we have prospered so greatly, and by which we have been kept free from foreign complications. Luxury, ambition for territory, recklessness, and arrogance have been the principal causes of the downfall of republics. The vast territory and other conditions of prosperity which we possess, considered in connection with our isolation, guarantee security unless the elements previously mentioned should impel us beyond our natural boundaries, or engender such internal corruption as will render us incapable of self-government."

#### The Labor Problem.

*The Christian Commonwealth* (non-conformist), London, as an answer to the question: Can the Labor Problem be Solved? offers the following:

"Our notion is that the coöperative system is the only solution of the labor question. When capital makes labor a part of itself, and when, on the other hand, labor makes capital a part of itself; or, in other words, when these two fully and freely coöperate with each other—then we have reached a basis where all antagonism will at once cease. . . . This would end all strikes, and would at once give security to our commercial system which would bring thrift and happiness all round. . . . When, therefore, we get the right idea of happiness or prosperity, and when, from this standpoint, we work out a coöperative system . . . it seems to us that we have practically touched the social millennium for which so many are praying and laboring. Is Christianity worth anything in the great business affairs of this world? If so, why do not both capitalists and laborers insist upon its application in adjusting the difficulties between them?"

#### Sensational Preaching.

*The Ram's Horn* (undenominational), Chicago, gives out no uncertain sound. Taking the meaning of sensational preaching as that which excites interest, it says:

"The world needs more of the sensational in this good sense, both in pulpits, pews, and papers. Departure from mouldy methods which Satan has long since learned to thwart, is commendable where effective ones are substituted instead, and the more sensational the better, providing they are not wrong. Christ in this sense was a great sensationalist. . . . Polar bears then as now sat on their ecclesiastical icebergs and growled their envy and their spite. The Master was too busy in His soul-saving work to explain or defend. When He expired upon the Cross they doubtless rubbed their hands in glee and said, 'This is the end of the sensationalist.' His answer was His Resurrection and Ascension and the establishment of His eternal kingdom on the ruins of their hierarchy."

### Current Events.

Wednesday, May 10.

The President names James H. Blount Envoy-Extraordinary and Minister Plenipotentiary to Hawaii, and Frank H. Jones, of Illinois, First Assistant Postmaster-General. . . . The National League of Republican Clubs, also the National Republican Committee, meet in Louisville. . . . Stockholders of the Cleveland, Cincinnati, Chicago, and St. Louis Railroad vote an issue of \$50,000,000 4-per-cent. bonds. . . . In New York City, in the Court of General Sessions, the fact appears that Governor Cleveland had restored E. S. Stokes to citizenship in December, 1884. . . . The body of Roehl, one of the escaped Sing Sing convicts, is found in the Hudson River, with a bullet-hole in the head. . . . The British warships depart.

Sir Charles Russell begins the presentation of the British case before the Bering Sea Tribunal. . . . Queen Victoria opens the Imperial Institute in London; this is announced as her last appearance in public. . . . The Greek Ministry resign. . . . Admiral Gomez y Lono, who commanded the Spanish Squadron at the recent international naval review, dies in Havana.

Thursday, May 11.

Dispatches to the State Department, Washington, say that the Nicaragua revolutionists have overthrown the Government and taken possession of the canal. . . . W. W. Tracy, of Illinois, is chosen president of the National League of Republican Clubs; Denver is selected as the next meeting-place. . . . The Columbia National Bank, Chicago, and the Capital National, of Indianapolis, suspend. . . . The New York Central's new engine, 999, runs a mile in thirty seconds.

The Earl of Aberdeen is appointed Governor-General of Canada. . . . William Townsend, Mr. Gladstone's would-be assailant, is committed for trial.

Friday, May 12.

Many Western banks close their doors on account of the failure of the Columbia National Bank, Chicago. . . . The *Atlanta* sails for Nicaragua; the Nicaraguan Minister's dispatches indicate that a decisive battle is in progress.

In the Bering Sea Court an acrid discussion takes place over the forged interpolations in the American case. . . . The Spanish Cortes finishes the fifty-fourth hour of continuous sitting; a Cabinet crisis is imminent; great excitement in the streets of Madrid. . . . It is announced that Emperor William will open the new Reichstag in person; the Social-Democrats are making an aggressive campaign.

Saturday, May 13.

Two small Western banks fail, but a more confident feeling prevails in Chicago. . . . In New York City, Erastus Wiman announces that he will make a general assignment. . . . A report (ascertained to be false) of the failure of H. B. Hollins & Co. causes much excitement in Wall St.; stocks close lower and weak.

The Social-Democrats have already nominated one hundred and forty-two candidates for the Reichstag; it is not believed that the first day's polling will decide the general issue in the German Electoral campaign. . . . The Republican members of the Spanish Cortes decide to withdraw from that body as a protest against the Government's action. . . . There was a better feeling on the London Stock Exchange.

Sunday, May 14.

Ex-President Harrison and ex-Postmaster-General Wanamaker deliver addresses before the Y. M. C. A. Convention in Indianapolis. . . . Ten miners are killed by falling down a shaft of the Calumet and Hecla mine in Michigan. . . . Monsignor Satolli celebrates mass in Hoboken; he is welcomed to the city by Mayor Fagan. . . . The Russian cruiser *General Admiral* leaves the international fleet.

The revolutionists continue to gain ground in Nicaragua. . . . The ship *Countess Evelyn* is sunk off the Cornish coast, in a collision with the steamer *City of Hamburg*; twenty-five lives lost.

Monday, May 15.

The United States Supreme Court sustains the constitutionality of the Geary Chinese Exclusion Act; dissenting opinion by Justice Brewer. . . . The Woman's Congress begins its sessions at the World's Fair. . . . Bishop Bissell, of the Vermont Episcopal diocese, dies. . . . The Farmers' and Merchants' Banks of Minneapolis fails, and the Northwestern Guaranty Loan Company of that city is reported seriously embarrassed; other failures in various parts of the country. . . . In New York City, shippers prepare a demand against the Colombian Government for damages caused by the detention of a cargo at Barranquilla.

The Infanta Eulalie and her husband sail from Havana for New York. . . . It is said that France has strengthened her German frontier. . . . Three more Australian bank-failures are reported; the London Stock Exchange is panicky; three defaulters are posted, and more postings are expected to follow.

Tuesday, May 16.

It appears that the Geary Law is practically nullified by the lack of money to execute it. . . . The local directors vote to open the World's Fair on Sunday. . . . The President makes several appointments to minor offices. . . . Almy, the murderer of Christie Warden, is hanged at Concord, N. H. . . . A body with a bullet wound in the head, and "identified" as that of Pailister, the escaped Sing Sing convict, is found in the Hudson River. . . . The Senate Committee on Immigration examines Dr. Senner at the Hotel Normandie.

The City of Melbourne Bank of Australia fails



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